

Keeling, W. E. L.

Keeling's guide to Japan

Yokohama 1887

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KEELING'S
GUIDE TO JAPAN.

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J. CURNOW & Co.,
WINE, SPIRIT,
AND
PROVISION IMPORTERS,
No. 82, Main Street, Yokohama.



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*Guides obtained and all
information given.*

January 1st, 1887.

As soon as the fire of February 8th, 1886, had destroyed all our negatives, our Mr. Farsari started on a professional tour, which lasted over five months. During that time he secured photographs of views along and near the following roads: Nakasendo, Nakakaido, Shtakaido, Kiokaido, Kokubukaido, Isekaido, Tokaido, Nikkokaido, Ashiwokaido, Koshiukaido, etc., including the valley of the Fujikawa, the mauntain of Miogi and the volcano Asamayama; the lakes of Chiuzenji, Yumoto, Suwa and Biwa, the rocks near Ikao, the temples of Ise, Minobu, Kioto, Nikko, etc.

We are the only photographic artists in Japan who have been accorded permission to take views of the Imperial gardens (*Fukiage*) in Tokio.

In consequence we are in possession of the most beautiful and complete set of negatives of views of places generally visited by tourists and residents.

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Our pictures may be more expensive than others, but as we use the best materials and our painting is so far superior that it cannot even be compered with similar productions in Japan, the elegance of the work will well repay the extra outlay.

The colors were carefully noted at the time that photos of temples and other structures were taken, and we are the only ones who paint them as they really are.

A. FARSARI & Co.,

LATE

STILLFRIED AND ANDERSEN,

Photographers, Painters & Draughtsmen.

No. 16 Bund.

*With compliments
of the author
A. Farsari*

KEELING'S

GUIDE TO JAPAN.

YOKOHAMA, TOKIO,
HAKONE, FUJIYAMA, KAMAKURA,
YOKOSKA, KANOUAN, NARITA, NIKKO,
KIOTO, OSAKA, KOBE, &c., &c.

TOGETHER WITH
USEFUL HINTS, HISTORY, CUSTOMS, FESTIVALS, ROADS,
&c., &c.

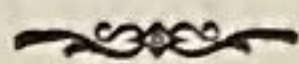
Third Edition,
revised and enlarged by the Publishers.
With Maps.

A. FARSARI & Co., YOKOHAMA,
FOR SALE BY
KELLY & WALSH, LIMITED,
YOKOHAMA, SHANGHAI, HONGKONG, AND SINGAPORE.
1887.

JOSEPH SCHEDEL.



PREFACE. TO THE THIRD EDITION.



THE extraordinary quick time in which the first and second editions were sold, shows evidently that Keeling's Guide was what was needed by the traveller.

This third edition, has of course, been corrected to date, and routes described which were previously wanting.

As before, the publishers have availed themselves of extracts from articles or books, which have appeared from time to time, and also of personal observations during their recent professional tours through the country.

THE PUBLISHERS.

Yokohama, April 1st 1887.

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USEFUL HINTS.

MANY books have been published relating to the manners and customs of the Japanese, such as Mitford's "Tales of Old Japan," Griffis' "Mikado's Empire," Rein's "Japan," etc. If the stranger will furnish himself with one or more of these, to read at the places they refer to, the pleasure and interest of the excursion will be greatly increased. Farsari's map of the "Environs of Yokohama" including in its limits Tokio, Hakone, Miyanoshta and Fujiyama will be found reliable. Should the traveller wish to explore the country more extensively, and become better acquainted with its Geography, Flora, Fauna, Legends, etc., he will find the "Hand-book for Central and Northern Japan" of Satow and Hawes, invaluable. Those intending to remain even for a few days in the country are advised to learn a few words of Japanese, such as are given in the "Pocket-book of Japanese Words and Phrases" sold by A. Farsari & Co., and Kelly & Walsh.

With regard to expense, an entire stranger can travel much more cheaply accompanied by a good guide (*annisha*) than if he were alone. These guides register themselves at the principal hotels, from whence they can always be obtained. Owing to the indiscretion of a few foreigners, the rest of their countrymen were by many native hotel-keepers looked upon with fear and distrust. Hence, it not unfrequently happened that they were unceremoniously refused admission to Japanese hotels with the excuse that "the house is quite full." Should such a case happen, it is only necessary to speak to a policeman (*junsa*), who can speedily accommodate the difficulty, or should the traveller be insulted (which is rarely the case) or overcharged, an application to that functionary will have a beneficial result. Some foreigners have reported such cases at their respective consulates, with good effect.

Visitors to Japan are not allowed to go beyond Treaty Limits without a passport; but this is readily obtained in a few days by application to their consuls and the payment of a trifling fee. The Treaty Limits are:—

At Yokohama—to the river Tamagawa and ten *ri* in any other direction.

At Hiogo—in the direction of Kioto as far as ten *ri* from that city, and ten *ri* in any other direction.

At Osaka—on the South from the mouth of the Yamatogawa to Funabashimura, and from the latter place within the limits of a line drawn from there through Kiokojemura to Sado. The town of Sakai lies outside these limits, but foreigners are allowed to visit it.

At Nagasaki—into any part of the Nagasaki district.

At Niigata and Hakodate—ten *ri* in any direction.

At Tokio—within the following boundaries: from the mouth of the Shintonegawa to Kanamachi, and from there along the high road to Mito as far as Senji; from there along the river Sumida as far as Furuyakamigo, and thence through Omura, Takakura, Kuyata, Ogiwara, Miyadera, Mitsugi and Tanaka to the ferry of Hino on the river Tamagawa.

The distance of ten *ri* shall be measured by land from the (*Saibansho*) Court-house of each of the above mentioned places.

Shooting licenses can be obtained at the *Kencho* (Prefecture) for the sum of ten *yeu*, which remain in force from the 15th of October until the 15th of April of the following year, and are only available within the Treaty Limits.

As a means of conveyance from one part of the country to another, *jinriksha* and *kago* (palanquin) are used; the former, small two-wheeled carriages drawn by one or more coolies, are by far the most convenient. A good *jinriksha* is very comfortable, and with two ordinary pullers, the tourist passes over the ground almost as fast as in a carriage.

The *kago* is used for mountainous districts. Although translated palanquin, it is a very rude imitation of it; it is slung on a pole, and carried on the shoulders of two men. When the traveller wishes to go fast, he engages four men to relieve each other. Unless able to sit in Japanese fashion, the *kago* will be found very uncomfortable. Owing to the scarcity of room, the tourist is obliged to sit with his legs in such a cramped position, as to fatigue him exceedingly. Therefore, travellers generally prefer walking across mountains, unless fortunate enough to procure one of the *kago* made expressly for foreigners, when the journey can be performed with tolerable comfort. Near large towns, people may be carried from one place to another by a vehicle, dignified with the name of *basha* (carriage); but this is a very crazy, slow, and by no means elegant means of locomotion. Saddle horses may also be hired; but strangers prefer the *jinriksha* to either of these. In hiring a *jinriksha*, *kago* or horse for a trip it is always best to close a bargain before starting.

On the arrival of a Japanese visitor at a hotel, he is met at the entrance by the host or hostess, who placing his or her head on

the floor bows in Japanese fashion, saying: *Ohayo gozarimas*, a very polite way of expressing: "You have come quickly, Sir." The guest makes no reply, but, after having taken off his shoes, enters the room allotted him. A cushion is placed on the mats for him to sit upon, and in winter, a brasier of charcoal to warm his hands, or a smaller one in summer to light his pipe. Afterwards tea and cakes are brought as refreshments. Usually at this moment a "pourboir" called *cha dai*, (literaly "tea-money") of about 10 or 15 *sen*, is given to the servant. The preliminaries being attended to, the host, hostess and servants enter in succession, and bowing in the manner before described, say: *Yoku irashaimashta*, "You are very welcome Sir" (at our hotel). In acknowledgement of this politeness, the stranger makes a slight inclination of the head and says: *Arigato* (thank you). Any deviation from these rules of Japanese etiquette would be considered by a native guest as a want of respect. Foreigners are not generally treated in this manner except in places seldom visited by them.

In obedience to the rules of good breeding, a properly taught-waitress will never place food or anything else before a visitor without first assuming a sitting posture (in native style). And before either asking or replying to questions she places herself in this attitude.

Notwithstanding the cleanliness observed at all good Japanese hotels, fleas will come unbidden; and, in consequence, it is often difficult to obtain a good night's rest. To obviate this unpleasantness, it is necessary to buy a small quantity of powdered camphor (*sho-no*) from a native druggist, or before starting on a trip to provide oneself with "Keating's Powder," and sprinkle a part over and round the bedding. In summer large mosquito curtains (*kaya*) protect the visitor from mosquitoes.

Warm baths are prepared every evening at the native inns, and should there be a foreign lodger, he is invited to enter first. Ascertain the temperature of the water before availing of it, or a scald may be the consequence.

For a trifling sum of a shampooer (*amma*) will refreshingly knead and rub the body of the tired tourist.

There are no bells in Japanese inns; and if a servant is required it is necessary to clap the hands when one will quickly appear.

A foreigner should always take a receipt before leaving each hotel, as evidence for obtaining redress, in case of extortion; and to show at other hotels, should the charges have been moderate.

In asking for the bill say: *Hatago* (fare for lodging) *wa ikura*, or *kanjo* (bill) *wa ikura*, either expression meaning: how much is my bill? The *Hatago* includes the evening and morning meals and a room for the night.

Those Japanese who partake of the best native food, generally pay about 30 *sen* in the country and 50 *sen* in large towns for the *hatago*. The noon meal costs from 10 to 15 *sen*.

It is well to be provided with ten and twenty *sen* paper-money, as they are found the most convenient; there being occasionally some difficulty in getting change for large sums. Foreign money is not current in the country.

In the interior food is generally of very inferior quality and not suitable to European taste. At the respectable hotels of large towns, though, sufficient variety of good and wholesome food to satisfy ordinary requirements will be found. Beer, claret and spirits are obtained only in large towns, or in places frequented by foreigners as summer resorts. Butcher's meat can seldom be procured; but generally there is a fair assortment of poultry and fish. Poultry are prepared, unless otherwise directed, by separating the bone from the meat, cutting the latter into small pieces, and stewing it with leeks, sugar, and *miso*. This dish, called *tori-nabe*, is appreciated even by foreigners.

As in some more civilized countries, foreigners are supposed to possess such an abundance of money, that some shopkeepers endeavor to extort, by charging the intending purchaser more than twice the proper value.

The following rule, especially in Japan, should always be kept in mind: Do not complain about anything, unless you can see a way to remedy the difficulty, in which case apply the remedy yourself, if it lies in your power so to do.

GENERAL DESCRIPTION OF JAPAN.

JAPAN is the name by which this country is known in most parts of the world, but *Dai Nihon*, or *Dai Nippon* (Sun's origin) is its correct name. It is situated between lat. 24° and 51° N., and long. 124° and 157° E. from Greenwich. The area of the whole empire is estimated at 149,000 square miles, with a population of about 38 millions. It consists of a large number of islands

(said to be over 3,000, including uninhabited rocks), is very mountainous, with several active volcanoes, and is intersected by numerous rivers, although none of great length. In the main island the highest mountain, *Fuji*, is about 12,300 feet above the level of the sea; and the longest river, the *Tonegawa*, is about 170 miles long.

The names of the four largest islands are:—

HONSHIU or HONDO.....	Main Island,
KUSHIU	Nine Provinces,
SHIKOKU	Four Provinces,
YEZO	Barbarian.

The coast-line is considerably developed and teems with numerous bays, some of which are of considerable size, but few of any considerable depth. The bays of Tokio, Sendai and Osaka are among the largest. Lakes are numerous but none of great extent, if the lakes of Biwa, Chiuzenji and Hakone are excepted.

The climate is very healthy and salubrious and greatly varies according to locality. In the North the winters are long and severe, and snow thickly covers the ground; but in the South it is seldom seen. The following list will give an idea of the different average max. and min. temperatures (Fahr.) at various places:—

LOCATION.	TEMPERATURE.	
	Max.	Min.
Kioto	94°.6	19°.6
Tokio	93°.6	20°.7
Kanasawa	95°.4	19°.9
Niigata	95°.5	23°.5
Nobiru.....	93°.0	19°.3
Awomori	93°.2	2°.2
Hakodate.....	84°.9	3°.6
Sapporo	89°.4	2°.9

The rainy months are June, July and September, as will be seen by the following table giving the average of rainy days in Yokohama:—

January	4.42	July ..	10.00
February	6.28	August	9.28
March	8.42	September.....	11.85
April.....	9.72	October	7.
May	8.42	November	6.57
June	11.28	December	4.28

Average rainy days per year..... 97.52

The country is sometimes visited by severe shocks of earthquake, and frequently in September *taifu* (strong winds) pass over the empire, causing a great deal of destruction.

The general features of the country resemble greatly those of Italy, and the atmosphere is perhaps the most transparent in the world.

Minerals are numerous and abundant, comprising: gold, silver, iron and copper; amber, sulphur, coal, nitre, lime, marble, etc. Whole mountains of porcelain earth are met with, and thermal and mineral springs exist in many parts of the country.

The flowers, grains and forest trees of the temperate zone abound in the North, and the product and fruits of a warmer climate in the South. Rice is the principal grain, of which some 200 millions bashels are raised annually. The cryptomeria (cedar), pine, mulberry tree and bamboo grow abundant, while the *kaki*, a kind of persimmon, the best fruit indigenous to the country, is plentiful. The total arable area of the land is little over 11 millions acres.

Most of the animals native of temperate climates, are found in Japan; donkeys, sheep and a few others, have only lately been introduced into the country.

The principal manufactures are, silk, cotton, porcelain, paper and lacquered ware.

The principal exports are: Silk, tea, laquered ware, copper, sulphur, dried fish, etc., and the principal imports: Cotton and woolen goods, metals, glass, kerosene, sugar, drugs, etc.

The commerce of the country for 13 years, between 1872 and 1884 inclusive, has been

Imports	..	..	..	..	375,894,103 Yen.
Exports	..	..	..	..	350,883,826 ,,

The ports open to foreign commerce are: Yokohama, Kobe, Nagasaki, Hakodate and Niigata, with a foreign population, in 1885, of 6,174 of which 3,876 were Chinese. In these figures are included the foreign residents of Tokio and Kioto and employees of the Government.

The revenue and expenditure for the year 1884 was about 76 millions yen each. The Public debt at the end of the same year was: Domestic, yen 224,709,081, Foreign, yen 233,185,153.

Education will in a short time compare favorably with most of the European countries. Some idea of its progress may be gathered from the report of the educational department, which

states. among many things, that in 1873 there were 27,107 primary school teachers with 1,326,190 pupils; in 1877 the numbers were respectively 59,825 and 2,161,889; in 1881 these had increased to 76,618 and 2,608,177.

The rate per day at which artizans and laborers were paid in 1885, in Tokio, will give an idea of the remuneration of labor in Japan.

Carpenters ..from 40 to 60 sen	Stone cutters from 60 to 70 sen
Roofmen .. ,, 65 ,, 75 ,,	Blacksmiths ,, 30 ,, 50 ,,
Cartmen .. ,, 35 ,, 45 ,,	Mat layers .. 50 ,,
Cart hire .. ,, 8 ,, 12 ,,	Painters .. ,, 25 ,, 35 ,,
Wood cutters ,, 50 ,, 70 ,,	Coolies 20 ,, 30 ,,
Paper hangers ,, 30 ,, 60 ,,	Gardners .. ,, 25 ,, 50 ,,

To show the bearing that the style of living has upon wages, the following table is appended, which shows that the outlays for starting house-keeping need not amount over yen 5.14 To this most he added as monthly expenses 50 sen for rent, about yen 3 for food for each person, and about 5 yen for clothing for one person for one year.

4½ mats.. .. 90 sen	A dipper 2 sen
A long <i>hibachi</i> 40 ,,	A cutting board 7 ,,
A hearth for boiling rice 50 ,,	A table knife 4 ,,
An iron pot, for boiling rice 43 ,,	A basket 3 ,,
An iron pan 20 ,,	A large basket 5 ,,
An iron pot, for boiling water 25 ,,	Sundries (<i>Hikeshi-tsubo, suribachi, surikagi</i>) 10 ,,
A gotoku (a tripod) .. 5 ,,	A skewer 3 ,,
A long iron tong 2 ,,	A rice box 20 ,,
A brass tong.. .. 1 ,,	A wooden spoon 1 ,,
A fire shovel.. .. 2 ,,	A tray 5 ,,
A charcoal basket .. 4 ,,	Tea cups 4 ,,
A tea-pot 3 ,,	Wooden bowls 3 ,,
A water jar 28 ,,	Chop-sticks 2 ,,
A water barrel 10 ,,	A lamp 10 ,,
A rice cleaning basin .. 8 ,,	Brooms 6 ,,
A small barrel 3 ,,	Bottles 3 ,,
A wash-basin 15 ,,	Quilts 75 ,,
	Two pillows 2 ,,

Total 5.14 yen

The Post Office Department is as well organised as in any other civilized country, the last report showing 5,373 post offices, and the length of the lines of mail service about 51,574 miles.

Telegraph lines run through the whole country from North to South branching here and there from the main line to the principal towns.

Railways, owing to the mountainous nature of the country, are making slow progress, but when the projected lines are finished nearly all the principal centres will be brought within easy distance.

The system of roads is very fair, although not always kept in good repair. The principal highways are:—

The TOKAIDO (East Sea Road), is 307 miles long, and connects Kioto to Tokio. It commences at Iga and ends at Hitachi; passing thorough the old provinces of Shima, Ise, Iga, Owari, Mikawa, Totomi, Suruga, Kai, Idzu, Sagami, Musashi, Hitachi, Shimosa, Kadzusa and Awa.

The TOZANDO (Eastern Mountain Road), commences at Omi and ends at Ugo, running in a nearly north-easterly direction through the provinces of Omi, Mino, Hida, Shinano, Kodske, Shimotske, Iwaki, Iwashiro, Rikuzen, Rikuchiu, Mutsu, Uzen and Ugo.

The SAIKAIDO (Western Sea Road), passes through Chikuzen, Chicugo, Buzen, Bungo, Hizen, Higo, Hiuga, Osumi, Satsuma, and after crossing the water, is continued at the Island of Ikki, the island of Tsushima and the Riu Kiu Islands.

The NANKAIDO (South Sea Road), is an irregular road connecting Kii, Awaji, Awa, Sanuki, Iyo and Tosa.

The HOKKAIDO or YEZO ROAD (Northern Sea Road), begins at Oshima and passes through Shiribeshi, Ishikari, Teshiwo, Kitami, Nemuro, Kushiro, Tokachi, Hitaka and Ifuri. A very irregular road, terminating at last in the Kurile Islands.

The HOKUROKUDO (Northern Territory Road), commences at Wakasa, and running in a north-easterly direction, passes through Echizen, Kaga, Noto, Echiu, Echigo and Sado.

The SANYODO (Southern Mountain Road), commences at Harima and runs in a westerly direction through Harima, Mimasaka, Bizen, Bichiu, Bingo, Hiki, Suwo and Nagato.

The SANINDO (Northern Mountain Road), commencing at Tamba, runs through Tango, Tajima, Inaba, Hoki, Idzumo, Iwami and ends at Oki.

The OSHIUKAIDO, running northward from Tokio to Awamori and about 444 miles in length, traverses the provinces of Musashi, Shimotske, Iwashiro, Rikuzen, Rikuchiu and Michinoku.

The **NAKESENDO** (Road in the Mountains) or **KISOKAIDO**, about 230 miles long, connecting Kioto to Tokio, commences at Shimo-Itabashi and running in a south-westerly direction joins the Tokaido at Kusatzu, passing the towns of Urawa, Omia, Kamino, Hongo, Shinmachi, Itabana, Kutsake, Seba, Motoyama, Narai, Nojiri, Ochiai, Madzu, Bamba, Kayegawa, Kusatsu and Otsu, and ending at Kioto.

The **KOSHIUKAIDO** (Road to Koshu), 77 miles long, commences at Tokio and running in a westerly direction passes the town of Yoyoshima, Hogiwarra, Tana and numerous villages, finally ending at Kofu, the capital of Koshu.

GOVERNMENT, &c.

At this date Japan is divided, for administrative purposes, into 44 *Ken* (Prefectures) and 3 *Fu* (Imperial cities). Formerly the country was divided into 9 Circuits (*Do*) and these into 85 provinces (*Kuni*). As a large number of maps of Japan show still the old divisions, and as the name of these are associated with great historical names, a conspectus of both is here given:—

THE NINE OLD DIVISIONS

AND

THE PROVINCES INCLUDED.

GOKINAI

Chief Towns.

1—Yamashiro or	Joshu.....	Kioto.
2—Yamato	Washu	Nara.
3—Kawachi	Koshu	Yaogo.
4—Idzumi	Senshu	Sakai.
5—Setsu	Seshu	Osaka.

TOKAIDO

6—Iga	Ishu	Ueno.
7—Ise	Seshu	Tsu, Kawana.
8—Shima	Shishu	Toba.
9—Owari	Bishu	Nagoya.
10—Mikawa	Sanshu	Okasaki.
11—Totomi	Enshu	Hamamutsu.
12—Suruga	Sunshu	Shizuoka.
13—Kai	Koshu	Kofu.
14—Idzu	Dzushu	Nirayama.

Chief Towns.

15—Sagami	or	Soshiu	.....	Odawara.
16—Musashi		Bushiu	.....	Tokio.
17—Awa		Boshiu	.....	Katsuyama.
18—Kadzusa		Soshiu	.....	Kururi.
19—Shimosa		Soshiu	.....	Koga, Chiba.
20—Hitachi		Joshiu	.....	Mito.

TOZANDO

21—Omi		Goshiu	.....	Otsu.
22—Mino		Noshiu	.....	Gifu.
23—Hida		Hishiu	.....	Takayama.
24—Shinano		Shinshiu	.....	Nagano, Matsumoto.
25—Kodske	}	Joshiu	.....	{ Takasaki.
26—Shimotske				{ Utsonomiya.
27—Iwaki	}	Oshiu	....	{ Taira, Shirokawa.
28—Iwashiro				{ Fukushima, Wakamadzu.
29—Rikuzen				{ Sendai.
30—Rikuchiu				{ Morioka.
31—Rikuku		Mutsu	.....	Hirosaki.
32—Ugo	}	Ushiu or Dewa	.....	{ Akira.
33—Uzen				{ Tsurugasha.

HOKUROKUDO

34—Wakasa	Jakshiu	.....	Ohama.
35—Echizen	Eshiu	.....	Fukui.
36—Kaga	Kashiu	.....	Kanazawa.
37—Noto	Noshiu	.....	Nanao.
38—Echiu	Eshiu	.....	Toyama.
39—Echigo	Eshiu	.....	Niigata.
40—Sado	Sashiu	.....	Aikawa.

SANINDO

41—Tamba	}	Tanshiu	.....	{ Komeyama.
42—Tango				{ Miadzu.
43—Tajima				{ Idzushi.
44—Inaba		Inshiu	.....	Tottori.
45—Hoki		Hakushiu	.....	Yonago.
46—Idzumo		Unshiu	.....	Matsuya.
47—Iwami		Sekishiu	.....	Tsuwano.
48—Okī Island				Yabi.

SANYODO

49—Harima	Banshiu	.....	Himeji.
50—Mimasaka	Sakushiu	.....	Tsuyama.

		<i>Chief Towns.</i>	
51—Bizen	} or	Bishiu	{ Okayama.
52—Bichiu			{ Matsuyama.
53—Bingo			{ Fukuyama.
54—Aki		Geishiu	Hiroshima.
55—Suwo		Boshu	Yamaguchi.
56—Nagato		Choshu	Hagi.

NANKAIDO

57—Kii	Kishu	Wakayama.
58—Awaji	Tanshu	Sumoto.
59—Awa	Ashu	Tokushima.
60—Sanuki	Sanshu	Takomatsu.
61—Iyo	Yoshu	Matsuyama.
62—Tosa	Toshu	Kochi.

SAIKAIDO

63—Chikuzen	Chikushu	Fukuoka.
64—Chikugo	Chikushu	Kuruma.
65—Buzen	Hoshu	Kokura.
66—Bungo	Hoshu	Funai.
67—Hizen	Hishu	Nagasaki.
68—Higo	Hishu	Kumamoto.
69—Hiuga	Nishu	Miyasaki.
70—Osumi	Gushu	Kajiki.
71—Satsuma	Sashu	Kagoshima.
72—Iki	Ishu	Katsumoto.
73—Tsushima	Taishu	Idzunohara.
74—Riukiu.		

HOKKAIDO

<i>Chief Towns.</i>		<i>Chief Towns.</i>	
75—Oshima	Hakodate.	81—Hitaka	Saru.
76—Shiribashi	Otaru.	82—Tokachi	Hira.
77—Ishikari	Sapporo.	83—Kushiro	Akeshi.
78—Teshiwo	Rurumopoe.	84—Nemuro	Nemuro.
79—Kitami	Soya.	85—Kurile or Chishi- ma Islands ..	} Tomari.
80—Ifuri	Mororan.		

THE NEW FU AND KEN.

Chief Towns.

FU

Tokio	Tokio	Part of Musashi	16.
Kioto	Kioto	Yamashiro 1, Tango 42, and part of Tamba 41.	
Osaka	Osaka	Idzumi 4, Kawachi 3, Yamato 2 and part of Setsu 5.	

Chief Towns. **KEN**

Nagoya ...AichiOwari 9, and Mikawa 10.
AkitaAkitaRikuchiu 30, and Ugo 32.
Awomori...Awomori ...Part of Mutsu 31.
ChibaChibaAwa 17, Kadzusa 18, and Shimosa 19.
MatsuyamaEhimeIyo 61, Sanuki 60, and outlying islands.
FukuiFukuiEchizen 35, and Wakasa 34.
Fukuoka...Fukuoka...Chikuzen 43, Chikugo 64, and part of
Buzen 65.
Fukushima FukushimaIwashiro 38, and parts of Iwaki 27, and
Echigo 39.
Gifu.....Gifu.....Mino 22, and Hida 23.
Takasaki...Gumba ...Kotske 25.
HiogoHiogoHarima 49, Tajima 43, and parts of
Setsu 5, and Tamba 41.
Hiroshima Hiroshima Aki 54, and Bingo 53.
Mito.....Ibaraki ...Hitachi 20.
Kanazawa Ishikawa...Kaga 36, and Noto 37.
Morioka ...IwateParts of Rikuchiu 30, Rikuzen 29, and
Mutsu 31.
Kagoshima Kagoshima Satsuma 71, and Osumi 70.
Yokohama Kanagawa Sagami 15, and part of Musashi 16.
KochiKochiTosa 62.
Kumamoto Kumamoto Higo 68.
SendaiMiyagi.....Parts of Rikuzen 29, and Iwaki 27.
Miyazaki Hiuga 69.
TsuMiyeIga 6, Ise 7, Shima 8, and part of Kii 57.
Nagano ...Nagano ...Shinano 24.
Nagasaki Nagasaki...Part of Hizen 67, and the islands of Iki 72,
and Tsushima 73.
Niigata ...Niigata ...Sado 40, and part of Ehigo 39.
FunaiOitaBungo 66, and part of Buzen 65.
Okayama...Okayama...Bizen 51, Bichiu 52, and Mimasaka 50.
ShiuriOkinawa ...Riu Kiu and dependent islands.
Saga.....Part of Hizen 67.
Urawa.....Saitama ...Part of Masashi 16.
Otsu.....ShigaOmi 21.
Shidzuoka Shidzuoka Suruga 12, Totomi 11, and Idzu 14.
Matsuya ...Shimane ...Idzumo 46, and Iwami 47.
Tochigi ...Tochigi ...Shimotske 26.

N.B.—The numbers after the names of provinces indicate the numbers of the old provinces as laid down in the conspectus on page 13 *et seq.*

Chief Towns.

KEN

- Tokushima Awa 59, and Awaji 58.
 TotoriInaba 44, Hoki 45, and Oki 48.
 Toyama ...Echiu 38.
 Wakayama Wakayama Part of Kii 57.
 Yamagata Yamagata Uzen 33, and part of Ugo 32.
 Yamaguchi Yamaguchi Suwo 55, and Nagato 56.
 KofuYamanashi Kai 13.
 Hakodate...Hakodate...Oshima 75, and parts of Shiribeshi 76, and Ifuri 80.
 Sapporo ...Sapporo ...Ishikari 77, Tokachi 82, Teshiwo 78, and parts of Shiribeshi 76, Ifuri 80, and Kitami 79.
 Nemuro ...Nemuro ...Nemuro 84, Kushiro 83, part of Kitami 79, and Chishima islands 85.
-

An Emperor (*Mikado*) rules the country, by right of an uninterrupted succession of over 25 centuries, assisted by a *Nakaiko* (Cabinet) consisting of a Lord-keeper of the Seals (*Nai Dai-jin*), 15 Court Councillors (*Kiu-chiu-komon-kan*) and 2 Secretaries to the Lord-keeper of the seals (*Nai-Dai-jin Hi-shokan*); and the following eleven Ministers, Heads of Department (*Dai-jin*):—

The Ministers of State for the Household, of Foreign Affairs, of Home Affairs, of Finance, of War, of the Navy, of Justice, of Education, of Agriculture and Industry, of Communications.

There is also a Senate (*Sangi-in*).

These rules the Prefectures each governed by a *Ken-rei*, and the Imperial cities, governed by *Chiji*. The succession to the throne is hereditary and although at present the empire is in the hands of an oligarchy, as all the above officers are appointed by the Mikado, a constitutional government has been promised for the year 1890.

Formerly owing to the peculiar system of feudalism of this country the population was divided into 5 classes. As this subject is rather interesting to many, a synoptic view of these classes is here given:—

1st.—The MIKADO.

2nd.—The SHOGUN (Commander-in-chief).

The Military Class.	{	3rd.—DAIMIO, or BUKE.	The <i>Go-sanke</i> (The three exalted families) with a revenue from 350,000—610,500 koku of rice.
			<i>Kokoshii</i> (Lords of Provinces), 18 in number, with revenues of from 200,000—1,000,000 koku.
			<i>Kamon</i> (Members of the family, <i>i.e.</i> , the Tokugawa) 18 in number, with from 10,000—200,000 koku.
			<i>Tozama</i> (Outside Lords, <i>i.e.</i> , not of the Tokugawa family) numbering about 100, with from 10,000—200,000 koku.
			<i>Fudai</i> (Successful races) about 115, with from 10,000—100,000 koku.
	{	4th.—SAMURAI.	<i>Hatamoto</i> (Banner supporters), with revenues of 500—9,999 koku of rice. There were about 80,000 families, forming principally the functionaries (<i>Yakunin</i>) of the Shogun.
			<i>Gokenin</i> , the common soldiers of the Shogun's army with revenues up to 500 koku of rice.
5th.—HEIMIN, or common people.	{		<i>Hiaksho</i> or farmers.
			<i>Shokunin</i> or artizans.
			<i>Akindo</i> or commercial class, the keeper of the smallest stall being honored with the appellation of merchant.

Besides these 5 classes there were, not worthy of classification, being considered as pariahs:—

The *Eta* (Unclean) leather-dressers and grave-diggers.

The *Hinin* (Not men) paupers.

The *Geisha* (Dancing and singing girls) and *Joro* (Prostitutes).

The *Yamabushi*, a lower order of mendicant monks.

After the abolition of feudalism, in 1869, the population was thus classified:—

The *Mikado*, Tenno or Tenshi.

The *Shinno* or Imperial family.

The *Kazoku*, the Nobility of Japan, consisting of the former Kuge and Daimio, without reference to previous rank.

The *Heimin*, or common people.

In 1884 the old Nobility was re-habilitated and distributed in 5 ranks:—

Princes..	..	..	..	..	..	..	12 in number.
Marquises	..	..	..	..	..	..	24 „
Counts ..	..	..	..	..	..	..	74 „
Viscounts	..	..	..	..	..	..	321 „
Barons ..	..	..	..	..	..	..	69 „
Total.. ..							500

HISTORY, &c.

The Japanese race appears to be an amalgamation of different races, the Mongolian predominating. The *Aino*, also seemingly of Mongolian origin, are supposed to be the descendants of the aborigines of the country, and to have been driven towards Yezo, which they now inhabit, by the ancestors of the present Japanese.

The earliest history of Japan is, like that of all peoples, involved in obscurity. According to the old myth a divine pair, *Isanagi* and *Isenami*, appeared one day upon the bridge of heaven, and while conversing on the possibility of the existence of an inferior world, *Isanagi* immersed the end of his lance in the sea beneath. The drops, falling from the withdrawn lance, became islands, the future Japan. The two divinities begat five children, among whom was *Amatarasu*, the Sun-godess, who sent from heaven a grand son *Nini-no Mikoto* to rule over the country. His successor was *Jimmu-Tenno*, with whom Japanese history begins.

JAPANESE CHRONOLOGY.

JAPANESE history begins. <i>Jimmu Tenno</i> the 1st	
MIKADO	B. C. 660
First relations with Korea	32
Partial conquest of Korea by the Empress JINGU KOGO	A. D. 202
Introduction of Letters, Writing and Buddhism	550
Chinese Calendar reckoning introduced	602
Kioto made the capital and residence of the Mikado ..	794
Wars against the <i>Aino</i>	from 660-1220
Decadence of the rule of the Mikado commencing about	645
Kamatari (founder of the Fujiwara family) regent ..	645- 649
Fujiwara's family's greatest influence	645-1167

Taira's family's influence paramount (Takamochi, the founder)	1167-1184
Yoritomo, the first SHOGUN, makes Kamakura his military capital. Commencement of the dual system of Government.....	1185
Minamoto family rules (Tsunomoto, the founder)	1185-1219
The Hojo family (Tokimasa, the founder) holds the governing power	1219-1333
Invasion of Mongols repelled by Hojo Tokimune	1281
Kamakura destroyed by Nitta Yoshisada	1333
The Ashikaga family (Takauji, the founder) rules....	1335-1574
Mendez Pinto lands at Tanegashima	1542
Xavier lands at Kagoshima	1549
Nabunaga, the persecutor of the Buddhists, holds the power.....	1574-1582
Hideyoshi (<i>Taikosama</i>) holds the power.....	1582-1598
An embassy sent to the Pope in 1583, returns	1591
Expedition to Korea,	1592
Commencement of the Tokugawa line of Shogun. Iyeyasu makes Yedo his capital	1604
Edict against the Christians by Iyeyasu	1614
Will Adams, an English pilot, arrives in Japan 1607, dies	1620
All foreigners, except Dutch and Chinese banished and the Japanese forbidden to leave the country	1624
Massacre of Christians. The Dutch allowed to reside on Deshima	1637
Rising of Shimabara. Christians hurled from Papenberg	1677
Arrival of Commodore Perry in the Bay of Yedo July 7th	1853
Treaty with the United States signed.....March 31st	1854
Townsend Harris concludes a treaty of foreign residence and commerce	August 1858
Yokohama, Nagasaki & Hakodate open to trade July 1st	1859
First embassy to the United States	January 1860
The Regent II KAMON NO KAMI assassinated March 3rd	1860
Mr. Heusken, the interpreter to the United States Legation, assassinated in the streets of Yedo ..Jan. 14th	1861
Attack on the English Legation	July 5th 1861
First Embassy to Europe	1862
A party of English attacked near Yokohama, and one (Richardson) killed by the followers of Shimadzu Saburo, father of the Daimio of Satsuma...Sept. 14th	1862
£100,000 paid by the Government and £25,000 by Satsuma as indemnity.	

An American steamer fired upon by two men-of-war of the prince of Kiusiu and by the shore batteries at Shimonoseki	June	1863
Few days after a French and a Dutch corvette likewise fired upon by the same.		
The U. S. corvette "Wyoming" engages the two men-of-war	July	1863
Two French war steamers soon after land and destroy a battery.		
Bombardment of Kagoshima by the English . .	August	1863
American and English Legations burnt		1863
Shimonoseki bombarded by 9 English, 3 French, 4 Dutch and 1 American men-of-war . .	September 5th & 6th	1864
Japan forced to pay an indemnity ("the Shimonoseki Indemnity") of \$785,000 each to France, Holland and the United States and \$645,000 to England, \$3,000,000 in all, which is afterwards reduced to one half.		
Attack on the Guard of Sir H. Parkes while going to an audience with the Mikado	March 23rd	1866
MUTSUHITO, at 16 years of age, succeeds his father as 121st (or 123rd) Mikado	February 3rd	1867
Hiogo, Osaka and Yedo opened	January 1st	1868
The Mikado restored to full power	January 3rd	1868
An officer and 10 French sailors murdered at Sakai, near Osaka; \$150,000 paid as indemnity	March 8th	1868
Battle of Fushimi	January 28th	1868
Battle of Ueno	July 4th	1868
1st year of <i>Meiji</i> (Enlightned Rule)	November 6th	1868
The Mikado removes to Yedo, which changes its name to Tokio and is made the capital of the Empire	November 26th	1868
Hakodate taken; war ended	June 8th	1869
Abolition of the feudal system; the daimio called to private life, and retired on pensions of one-tenth of their former revenues	July 5th	1869
First appearance of newspapers		1870
Embassy representing the National Government make the circuit of the world		1871-1872
First railway in Japan opened	October 13th	1872
Attempted assasination of Iwakura	January 14th	1873
Adoption of the Gregorian Calendar		1873
Insurrection at Saga, and its suppression by Okubo	Feb.	1874
War against Formosa	May	1874

Exchange of Saghalien for Kurile (Chishima) islands	1875
Revocation of the edicts against Christianity	1876
Treaty between Japan and Korea February 27th	1876
Commencement of the southern rebellion at Kumamoto October 24th	1876
End of the southern rebellion and death of Saigo Takamori (the leader) September 24th	1877
Okubo assassinated May 14th	1878
National exhibition in Tokio opened March 11th	1881
„ „ „ closed June 30th	1881
Outrage on the Japanese Legation in Korea July 23rd	1882
Friendly settlement of Korean trouble . . August 30th	1882
The United States return the “Shimonoseki Indemnity”	1883
Rehabilitation of the Old Nobility July 9th	1884
Official Priesthood abolished August 11th	1884
The Japanese troops in the capital of Korea attacked by Chinese and Koreans October	1884

RELIGION, FESTIVALS, &c.

The two principal religions in Japan are Buddhism and Shintoism (Way of the Gods). The former has more adherents, and is divided into many sects; the latter is the original religion, in which nothing is found indicative of a belief in a future state, or of the existence of the soul. Another remarkable feature of Shintoism is the divine honors paid to the spirits of famous princes, heroes and scholars. With the appearance of Buddhism in Japan many of the deities of the latter were introduced into Shinto worship; while Buddhism itself took root and spread itself by adopting in its pantheon the deities of the indigenous religion. In consequence the number of pure Shintoist or pure Buddhist is extremely small, even at the present day, notwithstanding the attempt of the Mikado's Government to restore the form of Shinto worship to its former purity.

The names of Buddhist temples (*Tera*) always end in *ji*, as *Zoji* at Shiba, Tokio, and those of Shinto temples (*Miya*) end in *gu*, as *To Sho Gu* in Nikkô. The priests of the former are called *Bodzu*, and are recognized by their shaven heads, while those of latter are known as *Kannushi*. A Shinto temple, generally built on lofty places and surrounded by groves of trees, contains no idols; but looking-glasses, paper-lanterns and *gohei* (stripes of white paper) are found in lieu thereof. Before it there is always

a gateway, called *torii* (bird-rest), through which the temple-courts (*yashiro*) are entered. A good example of a Shinto temple is the *Shokonsha* at Kudan in Tokio.

Hatoke is the general name of the divinities worshipped by the Buddhists; and the divinities of the Shinto religion, of whom there are some 14,000, are called *Kami*. Religious festivals (*matsuri*) take place at frequent intervals. Some are in honor of Gongensama (*Iyeyasu*), the founder of the Tokugawa dynasty of *Shogun*, others in honor of Inarisama the fox god, while many others, too numerous to mention, perpetuate the memory of princes, heroes and celebrated scholars. It has been stated that "Roughly speaking the peasantry are rather Shintoist than Buddhist, the *samurai* and town people, rather Buddhist than Shintoist, in their faith; while the literates are mostly indifferentists."

The official priesthood (*Kiyo-do-shoku*) was abolished in 1884, but superintendents of various sects of Shintoist and Buddhist, are appointed by the government, or elected subject to its approval.

During a festival the people decorate their door with favourite evergreens, and visit the temple dedicated to the god or hero whose memory they are honoring. Before commencing devotional exercises, they wash their hands in a stone cistern on the outside of the edifice. A rope is then pulled, which rattles a gong, to arouse the attention of the gods invoked. After throwing an offering of about $\frac{1}{4}$ of a *sen* into a large box, reserved for that purpose, the worshipper, standing erect, claps his hands, then rubs them together, and muttering some inaudible words, gradually bends his head, in profound reverence, until it comes into contact with his hands. The devotion scarcely last a minute.

As religious festivals form a large part of the attractions of Japan, it may not be out of place to give here a list of the most important. The names of places at which they are held, refer to Tokio only, except when otherwise specified, but the dates stand good for any part of the country. Lists are also given of Popular, National and Legal Holidays.

RELIGIOUS FESTIVALS.

Jan.	1 and 16	SHINMEI.*	The God of Happiness...	Shiba.
,,	5 ,,	SUITENGU.*	The Water God	Hamacho.
,,	8 ,,	YAKUSHI.*	The God of Medecine	Arai (Suburbs).
,,	10	KOMPIRA.*	An Ancient <i>Kuge</i> } (Noble), now deified	Tora no Mon.

Jan. 14	,,	24	JIZOSAMA.* The God of Mercy.....	Nihombashi.
,,	16		EMMASAMA. The Lord of Hell ...	Shinjiku.
,,	17	,,	18 KWANNONSAMA.* The God who hears Prayers.....	Asaksa.
,,	21		DAISHISAMA.* The Inventor of the <i>Kana</i> characters	Kawasaki.
,,	24		ATAGOSAMA.* The Fire God.....	Atagoyama.
,,	25		TENJINSAMA.* The God of Writing	Yushima and Kame Ido.
April 8			OSHAKSAMA. Birthday of Buddha	All Temples.
,,	18		RIOSHSAMA. (Sanja Gongen).....	Asaksa.
May 15			DAIJINGU. Sun Goddess	Noge in Yoko- hama.
,,	31 to 2 Jun.		KUMA NO JINJA. Bear Field God, held once every 3 years	From Igura to Akabane.
June 3			KUMA NO JINJA	Igura and Awoyama.
,,	3 and 14		SUGA NO JINJA	Shinagawa.
,,	16		EMMASAMA. See January 16th.	
Aug. 7	to	14	SUGA NO JINJA	Nakabashi.
,,	9	,,	15 NAKABASHI NO TENNO	Nihombashi.
,,	15	,,	16 HACHIMAN. The God of War	Ichigaya.
,,	15	,,	16 SANNOSAMA. A deified <i>Kuge</i> ..	Kojimachi.
,,	18	,,	20 NAKABASHI NO TENNO	Fukugawa.
Sept. 13			MIOJINSAMA, held once every 2 years	Kanda.
Oct. 15			MIOJINSAMA	Kanda.
Nov. 24			RIO DAISHISAMA	Ueno.
,,	28		O KOMAIRISAMA (<i>Shin-ran</i> <i>Sho-nin</i>).....	Asaksa.
December			TORINOMACHI.....	Asaksa.

* Those marked with an asterisk are held on the same day of every month.

NATIONAL AND LEGAL HOLIDAYS.

- Jan. 1 SHIHOHAI. On this day the Mikado makes his first prayer to heaven and all his ancestors, for a peaceful reign.
- ,, 3 GENJISAI. The Mikado makes offerings to heaven and all his imperial ancestors.
- ,, 5 SHIN-NEN-EN-KWAI. On this day all government officers make official calls.

- Jan. 17 GONGENSAMA. The founder of the Shogunate. Festival held at Ueno and Shiba on the 17th of every month. Not a legal holiday.
- „ 30 Anniversary of the death of KOMEI TENNO, father of the present Mikado.
- Feb. 11 KIGEN SETSU. Anniversary of the accession of JIMMU TENNO (the first Mikado) to the throne.
- Mar. 21 SHUKI-KOREI-SAI. Festival of ancient emperors.
- April 3 Anniversary of the death of JIMMO TENNO.
- „ 17 TOSHOGU. Iyeyasu the first Shogun of the Tokugawa family. Held also on June 1st at Ueno and Shiba. Not a legal holiday.
- Sept. 23 Autumn festival of emperors, celebrated in Yokohama at the temple of Tenshoko Daijin on Iseyama.
- Oct. 17 SHINJO-SAI. Harvest festival. The Mikado offers the first crop of the year to the divine ancestor TENSHOKO DAIJIN.
- Nov. 3 The present MIKADO's birth-day.
- „ 23 NIE-NAME. Early rice is offered to the Mikado.
- Dec. 25 Holiday only observed by the Custom House Department, for the accommodation of foreign employees.
- „ 31 Observed as a day preparatory to new year's day.
-

POPULAR FESTIVALS.

- Jan. 1, 2 & 3 SANGA-NICHI. New year's days.
- „ 15 LITTLE NEW YEAR's day.
- Mar. 3 OSHIMASAMA. Girls' festival, or dolls' festival.
- „ 21 Spring festival.
- May 5 OSEKKA. Boys' festival, or festival of flags.
- „ 6 Shokonsha races in Tokio.
- June 28 Opening of the Sumidagawa in Tokio.
- July 7 TANABATO NO SEKKE. Festival of stars.
- „ 13, 14 & 15 BON MATSURI. Feast in honor of the dead.
- Sept. 9 CHOYO. Farmers' festival.
- Aug. 1 Autumn festival.
- „ 15 } Full Moon festival.
- Sept. 13 }
- „ 9 KIKKU NO SEKKE. Festival of Chrysanthemums.
- Nov. 20 EBISKO or EBIS. God of Wealth. Festival held by merchants.

As the time of blooming of the favorite flowers of Japan gives occasion to large numbers of pic-nic parties for the purpose of visiting the different places in which these flowers are most numerous, we append here a list of their time of blooming.

TIME OF BLOOMING OF THE FAVORITE FLOWERS OF JAPAN.

TSUBAKI,	Common camellia	January.
MME,	Plum-blossoms	February.
MOMO,	Peach-blossoms	March.
SAKURA,	Cherry-blossoms	April.
FUJI,	Wistaria Chinensis	May.
AYAME,	Iris	} June.
SHOBU,	Calamus	
BOTAN,	Tree Peony	} July.
RENGE,	Lotus Flower	
FUYO,	Hibiscus Mutabilis	August.
SUSUKI,	Eulalia Japonica	September.
KIKU,	Chrysanthemum	} October.
MOMIJI,	Maples	
SASANKWA,	Camellia Sasanqua	November.
CHA,	Thea Chinensis	December.

One curious custom in vogue is the exhibition of a fish on every house where a boy has been born to the family during the year. This showing is made during the month of May, and on the 5th of that month there is a high festival held; the relatives and friends of the family making it the occasion of presenting gifts and toys suitable for boys, as well as giving clothing. All sorts of child's gear is to be seen on exhibition at this time, and no boy is neglected. The boy is the pride of the household, the parents testifying their joy in feasting all comers who honor them by their remembrances. The girls are accorded another day and a separate festival time, this being the 3rd of March. Then, instead of the fish floating as a symbol, the doll is to be seen in abundance for sale in the shops, and all the toys known to the girl world are lavishly displayed. There is very much of pride exhibited on both of these child festivals, as the gifts presented are ostentatiously displayed by the parents for the admiration of their friends. Diminutive suits of armor, tiny swords and bows and arrows, toy-horses with full suits of trappings, in fact, every imaginable

thing that goes into the make-up of the Japanese warrior of the olden time, are on parade on the 5th of May; while the 3d of March brings forth all that is representative of the life and fancies of the woman. There are many who are not content to await the full advent of the time for the display of the fish emblem, so that during the latter part of April it is no uncommon thing to see an immense paper fish (*nobori*) sometimes more, so constructed that it is filled by the breeze, floating from a bamboo-pole, heralding the glory that has its lodgment in the house from which it is exhibited.

ARCHITECTURE, CUSTOMS, &c.

Strangers are struck by the neatness and order which prevail in the humblest cottage in Japan, and by the extreme simplicity of the furniture, and except that the workmanship of that used by the daimio is superior to the cotter's, there is little difference in the appearance or material used by all classes.

The palace of the prince, and the cottage of the peasant are alike made of pine, and with few exceptions roofed with thatch; tiles are occasionally made use of, and also thin shavings of pine or cedar, not unlike shingles in America—but by far the greater proportion of all buildings are thatched, and the weight and thickness of some of the temple roofs, as well as the neatness of finish are particularly striking. The floors are covered with large straw mats, 6 feet in length by 3 in breadth, and $1\frac{1}{2}$ inch in thickness. The doors to the rooms are formed of sliding screens of wooden framework covered with paper. The ceilings are of thin boards, with slender cross-beams laid over them at intervals. The front of the dwelling is generally left entirely open during the day and during the night is closed by a kind of wooden grille of slender bars. Owing to the volcanic nature of the country, few dwellings are erected of more than one story.

Almost every house of any pretension has its small artificial garden; and little corners and small spare bits of ground are carefully ornamented. In all their gardens there is a great similiarity of ornament; minature lakes of more or less capacity, well trimmed lawns of smooth green turf—varieties of quaintly trimmed shrubs, and trees tortured into queer shapes, imitating junks under full sail, candelabra, tortoises, cranes and other objects, abound. The graceful bamboo, the more stately forest trees, shrubs with variegated leaves, alternate with clusters of azaliaas, and bright flowers in profusion. Pretty little tea-houses,

bridges spanning artificial ponds where gold-fish are kept, platforms also projecting into these little lakes, where anglers may amuse themselves; and trellis work arbours with vines and creepers trained over them, are not wanting in these quiet retreats.

The castles (almost all now crumbling to ruin) of the daimio generally at a distance from cities and villages are composed usually of a great quadrilateral enceint of high and thick crenelated walls, surrounded by a ditch and flanked at the angles, or surmounted from distance to distance on all their length, by small towers with highly curved roofs. Inside the walls are the gardens, the park and the residences of the daimio and his family and attendants. Sometimes an isolated tower of the same form of the rest is elevated in the middle of the domain, and surpasses of two or three floors the level of the encircling wall. Each floor is surrounded, like a pagoda, by a roof, the diminution in size from the one below to the one above being very rapid, so that the whole pile is somewhat pyramidal in shape; but the gabled roofs and overhanging rafters at each floor produce an eminently graceful effect. A spreading tent like roof crowns the whole, with the harmonious curves and sweeps of the eaves and ridges that one sees in the temples of the land.

Fires are of frequent occurrence in Japan, especially in winter, and owing to the inflammable materials of which houses are built, hundreds, and sometimes thousands are consumed in a few hours. Towns are divided into districts, and sub-divided into wards. In each of the latter is an alarm bell called *hansho*. These are fixed on the tops of perpendicular immovable ladders. On the first discovery of a conflagration, a policeman immediately ascends the ladder, and strikes the outside of the bell with a wooden mallet. The exact quarter in which the fire is raging is notified by the mode of ringing. As soon as the alarm is given, which is repeated by other *hansho* far and near, *hikeshi* (firemen) hasten from all directions, intent on being the first upon the scene, to receive the reward to which they are then entitled. Each company is distinguished by an ensign or *matoi* which is carried and planted in a conspicuous position on arrival at the fire and there is held frequently until scorched by the advancing flames; this being looked upon as evidence of having done good service. The officer in command carries a metal baton which is often used freely on the heads of offending coolies. The firemen are dressed in ordinary clothes, but with characters on their backs, to distinguish them from others; and are armed with firehooks. Pulling one or two hand-engines between them, they rush along yelling frightfully, possibly to cheer each other to renewed exertion. The

engines are of simple and primitive construction. They have no service pipe, and the water is supplied by buckets, the contents of which are poured into the square box enclosing the pump. The hose is merely a few lengths of hollow wooden piping; and the quantity of water thrown is little greater than that of a good sized squirt. In fact, the means for extinguishing fires are singularly imperfect. Fire insurance is unknown in Japan; and no sooner is a street, or sometimes a whole quarter of a town or village destroyed by a fire, than the burnt out inhabitants, with an elasticity of temperament which is admirable to contemplate, quietly, rapidly and good humoredly set about rebuilding their houses, almost before the embers of their late homes are cool.

The dress of the Japanese, both for man and woman, is light and comfortable. In its main feature it is much alike in cut as well as in color in all classes and throughout the whole empire. The dress is a succession of loose wrappers open at the chest and allowing a portion of the bosom to be seen. These wrappers are confined at the waist by a band, tied in a bow at the back. This girdle (*obi*) worn by the women is very broad and forms their principal ornament. The process of dressing the hair is a long and troublesome one, and no women can go through it without assistance: consequently the humblest are obliged to have the aid of a tirewoman. The hair often remain untouched for several days; and as Japanese use a wooden pillow fitting the hollow of the neck, and lie on their sides when sleeping, it is seldom disarranged at night. The mode of dressing the hair is by no means unbecoming. Hair-pins, not unlike tuning forks in shape, made of various metals, or even of horn or wood are used, and a pad of paper supplies the place of a chignon, covered occasionally with crapes of bright colors, or carefully concealed by the natural hair combed over it.

There is no country where the female convey a more pleasing impression both in appearance and manners but for a repulsive costume happily gradually disappearing. Women after marriage stain their teeth black, and shave or pluck out their eyebrows. To this, the excessive use of cosmetics on their faces, and necks, especially when very young, and the immoderate frequency of warm baths are in great measure ascribed the premature look of old age remarked among women, who at twenty five look at least ten years older.

Both sexes are very partial to bathing, and consequently public baths are numerous. In large towns they may be counted by hundreds. Until lately, men and women, boys and girls bathed

together indiscriminately. But now, in Tokio and other large towns, a railing divides the males from the females. This is only sufficient to prevent the mixing of the sexes, but not to screen them from being seen by each other. The hot water is contained in oblong wooden vats, 8 to 10 feet in length, 3 or 4 feet wide and $3\frac{1}{2}$ feet deep. These are heated from behind, by burning wood in large brass cylinders, the closed end of which communicates with the water. There are two of these vats in every bath-house, one being used by men, and the other by women. The water has a temperature between 100° and 113° Far. The women do not enter the bath at once, after disrobing; but throwing a few pailfuls of hot water over the body, squat on a low square flooring, and scrub themselves well with bran, contained in a little cotton bag. This being done, they again throw hot water over themselves, and enter the bath. This is performed twice or thrice. The operations of the male bathers are of shorter duration. The greatest objection to this mode of bathing is, that sometimes as many as 300 wash in the same water. The latter is only changed once daily.

In houses of the better class there is a room having a wooden bath tub with its appareil to heat the water. When the bath is ready, the whole family utilise it successively; first the father, after the mother, then the children and then the rest including the servants.

Very often after bathing, and almost always after toilsome work, the Japanese resort to "shampooing" (*momu*), which is a system they have of kneading the muscles with their fingers and knuckles, and the effect produced on a tired frame is most soothing. Shampoo men and women are often blind, and the former generally have their heads (like *bodzu*) completely shaved. The poor creatures walk about the streets generally after dusk, whistling plaintively on pipes made of bamboo, and picking their way slowly and carefully along with the aid of bamboo poles, until called to exercise their profession.

Rice is the staple food of Japan and is eaten at every meal by rich or poor, taking the place of our bread. It is of particularly fine quality and at meals is brought in small bright looking tubs, kept for this exclusive purpose and scrupulously clean; it is then helped to each individual in small quantities and steaming hot.

The humblest meal is served with nicety, and with the rice, various tasty condiments, such as pickles, salted fish and numerous other dainty little appetisers are eaten. To moisten the meal, tea without sugar is taken. A *hibachi*, or charcoal basin, generally occupies the central position, round which the meal is enjoyed, and on the fire of which the tea-pot is always kept easily boiling.

Another of the principal articles of diet is a large kind of raddish, called *daikon*. It grows to an extraordinary length, being often seen fully a yard long. A species of seaweed is largely utilized also, and a brown bean is made into a substance known as *miso*, and also is the base of a soy, in which most of their food is cooked. *Miso* and soy are staples in all the economy of living in the country. In fact, the soy of Japan is the base of all the East Indian sauces so much used by the epicures of the Western world. Poultry, eggs and fish are as plentiful as can be desired. There is a long list of roots and edibles grown and utilized as food unknown elsewhere. Sweet potatoes grow luxuriantly and are a staple aliment. The laboring classes are, of course, unable to indulge in the more costly foods, such as fowl and eggs, and the more expensive fish and fruits. Tea and their native *sake* are their drinks. *Sake*, being brewed from rice, though alcoholic has none of the deadly qualities of whisky distilled from corn. *Sake* and rice heated together, making a sort of *sake* and rice gruel called *Nigori sake*, is hawked about on all the roads. It is sold in quantities of about two gills, or a little more perhaps, for a cent and a half. The coolies seem to relish it very much, and no doubt it has very strengthening qualities, as it is so much used by them, and they don't put their funds into trifles that have no value as renovators of their tired systems. Another drink is called *amazake* (sweet *sake*). It is made by fermenting rice with a little yeast, until a part becomes changed into sugar. The process is then discontinued, and the substance boiled in large iron kettles, from which it is served warm to customers. It is not, as its name would imply, of a spirituous nature, as it contains no alcohol.

There is no lack of amusements in Japan. Irrespective of the many places to be seen and admired, the traveller may visit one of the theatres, (*shibai*) and see some native acting; or he may go and witness the fencing matches (*kenjitsu*). The wrestlers (*sumo*), acrobats (*karuwazashi*) and some clever tricks performed with large tops, etc., will not fail to interest him; or, as a last resource, he may call an unlimited number of singing and posturing girls (*geisha*) to entertain him and his friends during their repast.

One of the first things that strikes one as curious in a Japanese theatre is the shape of the stage, which projects on either side at right angles with the main stage about half way into the auditorium. These tongues are each about six feet wide and are used by the actors as a part of the main stage, that is to say, they walk along them and carry on their conversation just as they

would if they were standing before the footlights. Almost the whole stage, the two "tongues" just mentioned excepted, rests on rollers, and, like the turntable of a railway, is turned around, actors and all, when a change of scene is wanted, until the rear becomes the front. The working behind the scenes is very simple; everything is done by hand, and there is not much in the accessories of a spectacular play, but more is made up for what is wanting in gorgeous effect, by the wonderfully realistic way in which they fill in the minor details that add so very much to the proper conduct of a piece. Thus if a man is run through with a sword the weapon is withdrawn, not bright and unblemished as it was before it was supposed to have pierced his body, but actually dripping with a most perfect imitation of blood. And in countless other ways of the same kind, nature is followed so closely that really at times one is startled by the lifelike way in which things are done. The principal actors are escorted by one or two servants, each bearing a long stick at one end of which is stuck a lighted candle. The spectators have only to follow the combined movements of the two lights to know at the right moment what they have to admire; if the expression of the face of the actor, or his attitude, or his motions, or sometimes also certain details of his costume or head dress. The pit is divided into a number of square portions, each fenced off from those that surround it, looking something like a great chess board; each section seats four people comfortably, and along the tops of the divisions, stretching in every direction, are narrow planks, along which vendors of fruits, candies, etc., etc., walk and sell their wares.

The gallery, which is the part of the house made use of by the better class, is divided into "private boxes," though they are only separated by planks four inches high, and are no more isolated than the seats below.

During the performance everyone smokes, eats and drinks; criticisms are very audibly expressed, conversation and chaff are very general; people come in and go out when they like, and if the weather be hot, superfluous raiment is laid aside. On the stage the same monchalance is apparent. If an actor be not word-perfect the prompter follows him about with a book without the slightest attempt at disguise; a stage carpenter, wanting a light for his pipe, does not hesitate to crawl in front of the actors, and take one from the stage-candles; men who are killed during the play are allowed to make their exits behind a piece of black cloth, boldly brought and held up by a boy; and no hitch or accident ever justifies the drawing across of the curtain. Applause takes the form of wild shrieks, most frequently the name of the actor;

dissent and disapprobation are invariably expressed by loud and long-continued chaffing and hooting.

Though not exactly connected with the theatre the *geisha*, together with their dances, and the native wrestlers, may be classed under almost the same head. *Geisha*, or dancing and singing girls, are an order of society in themselves. In point of respectability they occupy a middle position among the three lower professional classes, which serve the purpose of pleasure, viz: *Yaksha* (actors), *Geisha* and *Joro* (prostitutes). They are generally pretty, and always pay the strictest attention to their dress, and lavish money extravagantly on silks and crapes. The Japanese dances all consist of posturing, and to the untrained eye all would look exactly alike, if it were not that in some fans are used, in others veils.

Their dances, with the exception of one called the *Chon Nuke* or *Jon Kina* (said to have been taught the Japanese by the old Dutch settlers) are all strictly proper and such as the most modest maiden could watch without a blush. The last named dance, however, is as indecent as the others are moral and consists of a chorographic defiance, where each false step calls, as a forfeit for the loss of a piece of clothing, so that at the end every one remains in the costume of Adam and Eve. This performance, however, is now prohibited by law. The *No* dance, is one of the old traditions, of Japan and can now only very seldom be seen. When foreigners wish to see the native dances they go to some tea house or other, and after informing the landlady of their desire, squat on the mats and wait the coming of the *geisha*. The band (all women) is generally the first to put in an appearance, and its members sit down in a corner and tune their instruments, generally drums shaped like hour glasses, *samisen* or three-stringed banjos, which they play with an ivory stick. Then the *geishas* arrive and begin their posturing, accompanied by the voices and instruments of the bands, while the tea-house girls bring in sweets, fruit and *sake* for the benefit of the party that have come to witness the dance. It is etiquette to offer the *geisha* some *sake* after having touched the cup with one's lips, and they in turn return the compliment. If a man were to refuse the drink the *sake* thus offered by a friend it would be considered an insult.

The wrestlers are a sight well worth seeing. Instead of being trained down until nothing is left but bone and muscle, are fat and flabby with overhanging paunches, and during a contest they are naked with the exception of a loin cloth. The arena is a small hillock about 20 feet in diameter and 2 high, built of sand, sawdust and sods, surrounded by a straw saucisse. When the

wrestlers enter the ring they squat upon their haunches and await the coming of the umpire. When that functionary puts in an appearance, dressed in the height of the Japanese fashion, the wrestlers throw their bodies forward, rest upon their fingers and toes, and eye each other until the signal for combat is given; then they tackle one another just as the wrestlers do in the Greco-Roman matches, observing "the 48 legal grips or position." To win, however, a throw is not necessary, but one of the contestants must be pushed outside the limits of the ring, when the umpire drops his fan and declares the victor. Then he who has won must fight others until he is conquered himself or comes out at the end the champion of the day. These matches are usually held in the open air, and the space set apart for the wrestlers and the audience is barred off from the unpaying public by mats fastened on to bamboo poles.

Fencing is a favorite exercise among all classes, even at the present day, and is practised to give proficiency in the use of the two handed sword. Previous to commencing, the performers invariably salute each other with true Japanese ceremony; such as—"Will you do me the favour to teach me the art of fencing?" "How can I, when I am about to have the pleasure of profiting by your superior knowledge?" At the same time they bow with their heads to the ground. After engaging and battering each other with untiring energy, the same ceremony and politeness are repeated, and mutual thanks expressed. Each pass is accompanied by theatrical attitudes, and expressive gestures; each blow provokes from both sides passionate exclamations. In fencing, the head is protected by a strong mask with iron bars over the face, and thick quilted leather curtains down the neck round the ears; the body also, has a cuirass of bamboo and leather, and the hips a sort of kilt of the same material. Notwithstanding all this armour, severe blows, unless warded, inflict considerable pain, and occasion a loss of temper which sometimes results in fierce hand to hand grappling; in which case, the one who first tears the mask from his adversary, is deemed the victor.

There is also a kind of fencing for Japanese ladies. Their weapon is a lance with a bent head, somewhat similar to a scythe. They carry it with the point toward the ground and handle it according to rules in a series of attitudes, passes and cadenced motions, which could furnish charming motives for a ballet.

A custom, which has become almost a thing of the past, but which shows the sense of honor which animated the military classes of the empire till very recent times must be noticed:

When a *Daimio*, for some offence committed, was condemned to die, he had the privilege of disemboweling himself, blotting out thereby any stain which the crime may have cast on him, and saving not only the family honor, but very often their possessions, if the sentence included confiscation. This disemboweling, called *hara-kiri* or *sepuku*, was voluntary in the case of a *samurai*, but often also with the *daimio*, and was self-inflicted for various reasons, as after defeat in battle, disappointment in love, or for insults received, or to cast odium and call for vengeance on an enemy, etc., etc. When the *hara-kiri* was judicial certain rules had to be observed which were considered essential, and with the details of which everyone of noble blood was required to be familiar. There were though some variations in these formalities caused either by difference in the social position of the condemned, or by local tradition, or by change in the fashion. As a rule the following were the principal ceremonies: a place was prepared either in a garden or room by placing in a suitable position over a couple of mats a red or white cloth. Round this, officers, witnesses and often relatives would seat themselves. The prisoner (in the peculiar dress of ceremony, consisting of an over-all having the cloth on the shoulders strongly starched so as to form a pair of fins) accompanied by one or more *haishaku* (seconds), would then enter the prepared room and seat himself on the cloth. When seated, one of the attending officers, after reading the sentence, would hand him on a stand the *wakizashi* (a dirk $9\frac{1}{2}$ inches long) which the prisoner would reverentially take, and place before his knees. He would then throw back from the shoulder the ceremonial dress, take the dirk and stab himself below the waist from left to right. At this moment the principal *haishaku*, generally a relation or intimate friend, who in the meanwhile had been standing behind with uplifted sword, would strike off his head.

The *hara-kiri* when voluntary, would naturally be committed privately, but then documents (*hoki-o-ki*) would be left behind, giving the reasons for such action. In this case, after cutting himself from left to right, the suicide would plunge the dirk into his own throat.

The prostitute class, is very numerous all over the country. The places where they live, in licensed houses, are called *Yoshiwara* (Good Plain). In the evening, the streets of the more celebrated of these localities are brilliantly illuminated with paper lanterns of different colors. A frame, containing portraits of the most renowned inmates, hangs before the entrance; while on white square silk lanterns are very creditable paintings of these unfortunates most noted for their beauty. The windows are filled

with these women, who sit dressed in the most gaudy color, quietly smoking their pipes, and perfectly indifferent to the crowds of people who stare at them.

The courtly demeanor of the people is a matter of remark with all who visit Japan and so universal is the studied politeness of all classes that the casual observer would conclude that it was innate and born of the nature of the people, and probably the quality has become somewhat of a national characteristic, having been held in such high esteem and so universally taught for so many centuries, at least it seems to be as natural for them to be polite and formal as it is for them to breathe. Their religion teaches the fundamental tenets of true politeness, in that it inculcates the reverence to parents as one of the highest virtues. The family circle fosters the germs of the great national trait of ceremonious politeness. Deference to age is universal with the young. The respect paid to parents does not cease when the children are mature men and women. It is considered a privilege as well as an evidence of filial duty to study the wants and wishes of the parents even before the necessities of the progeny of those who have households of their own.

YOKOHAMA (Cross Strand.)

Yokohama, is one of the open and most frequented ports of Japan, is situated in Lat. $35^{\circ} 26' N.$, Long. $139^{\circ} 49' E.$ from Greenwich. In the beginning of 1859 it was an insignificant fishing village, in the midst of a marsh on the opposite side of the bay to Kanagawa, which town was originally the one named by treaty to be opened to foreign trade on the 1st July, 1859.

Whether the Japanese conceived that by placing foreigners in a comparatively isolated position, they could exercise a greater restriction on intercourse, or whether they saw that the position of Yokohama was better adapted for landing and shipping purposes, is now of little consequence; but they voluntarily went to great expense in constructing a causeway connecting Yokohama with the Tokaido, and in building piers and landing places; they moved as if by magic, a considerable number of people and houses, and erected sundry small godowns, etc., in anticipation of the arrival of foreign merchants; and although the foreign consuls were at first domiciled at Kanagawa, and ministers demurred at what seemed to be an evasion of the letter of the treaty, still Yokohama, from the fact of its greater convenience as a shipping place, grew and increased daily.

At the end of the third year from the opening of the port the foreign community numbered 126; from that time, however, it has multiplied considerably. According to English consular reports the number of foreigners, resident in Yokohama, in 1885, was 3,737, including the following nationalities:—

British 587, United States 228, German 160, French 109, Russian 4, Portuguese 20, Swiss 31, Dutch 31, Danish 25, Italian 19, Belgian 4, Austro-Hungarian 11, Spanish 5, Swede and Norwegian 16. Total 1,250; Chinese 2,487.

The native population of Yokohama is about 80,000.

Many of the institutions characteristic of European civilization are to be found in Yokohama: as churches, schools, newspapers, telegraphs and post-offices, a railway to Tokio, gas works, banks, hotels, clubs, masonic lodges, hospitals, etc. There is also a public hall, an althletic, rowing and racing club, a cricket club, etc., etc.

Yokohama may be said to consist of three divisions: the Settlement, Bluff, and Native-town.

The SETTLEMENT:

The ENGLISH *Hatoba*, the principal landing place for the port of Yokohama, is a busy place, for at this point is received all the merchandise that is imported and from it is shipped all the freight exported. This is really a break water for the security of the cargo sampans used in conveying freight, to and fro between the shore and ships. The Customs Department is situated here, and imported merchandise is landed immediately into the public sheds, where the customs examination is made.

Standing on the *Hatoba* and looking north, the bay with its shipping is before you. The hill of Kanagawa and the town are seen on the West and North. To the east runs the water front, or *Bund*, of Yokohama. From the *Hatoba* the *Bund* measures some twelve hundred paces, where it is terminated by a canal which is cut at the foot of the Bluff, as the range of hills on which the foreign private settlement is made is called. On the *Bund* the leading Hotels, the United Club, the Offices of the Pacific Mail and Peninsular and Oriental Navigation Companies, the Messageries Maritimes and some fine residences are situated.

The view from the *Bund* is very charming, the expanse of the bay northward and eastward being of such extent that on the horizon it is lost in the shadowy outline of the farther shore. It lacks not for breadth, and whole fleets of junks and fishing sampans may be observed as they sail away or are propelled by the

labor of the muscular crew. It is a favorite lounging place for walkers, and in taking a spin on horseback, or with the turnout, here called a trap, the *Bund* is always visited. A Japanese horse is so cheaply obtained and the cost of keeping it so insignificant, that it is the fashion here to keep a pony and trap for individual or family use. One of the indispensable auxiliaries of an outfit of the pony and trap is a *betto*. A *betto* is hostler and outrider, or rather he is an outrunner, as his place has been determined by usage to be near the head of the team. These men run like racers, and do away with the necessity of hitching-posts and fastening gear; the *betto* is sure to be even with the team when the lines are slackened and the occupant ready to alight. It is seldom that a gentleman takes the lines when there are ladies in the vehicle. Generally the ladies drive without male companions, and many of them have developed considerable ability in handling the lines.

The Main Street contains many large and fine buildings, most of which are occupied as stores and offices; at the north-western end of this street are found the Imperial Japanese Post Office, the Telegraph Office and the *Machigaisho* (Town Hall).

There are several large firms here doing a very extensive tea shipping business. Many of these have contiguous to their offices large one story buildings called Tea Firing Godowns; here all tea is "fired," or dried over fire previous to shipment. The stranger will not regret a visit to one of these godowns.

As there is hardly a traveller leaving Japan who will not purchase some photographs, as the best means of remembering this strange country, we must not fail to point out that Messrs. A. Farsari & Co. are the only foreign photographic *artists* in Japan, that they have the best assortment of Japanese views and costumes, and that their coloring is unsurpassed in this country. An hour can be very pleasantly spent at their studio in looking over their albums.

On the west side of the settlement is the Cricket Ground, where different sporting clubs show annually their skill in the various athletic exercises. In these is also seen a bazar where a large variety of the native products of the country are exhibited for sale at reasonable prices.

The BLUFF or *Negeshiyama* (Root Bank Mountain):

When Yokohama was first peopled by foreigners, the Bluff was only resorted to for shooting or pedestrian exercise. Since that time houses have been rapidly built and occupied as residences by the foreigners doing business in the settlement. The hospitals and few of the consulates are also located here.

In former times detachments of English and French soldiers were posted on this hill, for the protection of their countrymen; but owing to the progress of civilization in this country and our friendly relations with the Japanese, they were no longer found necessary and have been withdrawn.

The Bluff residences are in most cases very pleasantly located, and surrounded with their tastefully laid out gardens present a very cheerful appearance. Mr. Boehmer's gardens No. 28 deserve a visit as there will be found the best nursery for native and exotic plants and flowers in Japan. Beyond the populated portion of the Bluff the race-course, and rifle-range are located.

On a clear morning, a trip to the Bluff will amply repay the tourist, as here he will not only obtain an unsurpassed view of the settlement, bay and surrounding country, but he will see Fuji, one of the sacred mountains of Japan, in all its grandeur.

On the side of the hill near the U.S. Naval Hospital the foreign cemetery is located. It was commenced in 1858, contains some 5,200 *tsubos* of land, and up to date there have been over 2,000 persons buried in it.

In the afternoon a walk, ride or drive round the "New Road" is one of the few comforts and luxuries of the foreign residents. This road was completed in 1866, and is about six miles in length, winding through a varied, undulating and pretty country. The view from the hill overlooking Mississippi Bay, which this road also skirts, is particularly attractive. About a year after the opening of the New Road a race-course, over a mile in circumference, well laid out, well constructed and on a beautiful site adjoining the road, was with considerable labour completed. Commanding, as it does from the stand, a magnificent view, it is to be considered—if not the finest—one of the best courses in this part of the world.

The NATIVE TOWN :

A fine collection of the ornamental trees and flowering shrubs peculiar to Japan are placed upon both side of the wide avenue that divides the foreign settlement from the Japanese portion, called SHICHIU, of the city of Yokohama. The roadway is broad and spacious, the side-walks are of ample width, and then there is a space of thirty feet or more in depth devoted to these ornamental trees and flowers, an evergreen hedge marking the inner line of the side-walk. The street extends from the *Hatoba* to the cricket-ground.

A walk through this part of the native town of Yokohama will prove interesting. The tourist will find objects at every step to attract his attention. The shops on the main street (*Hon-*

cho Dori contain a large quantity of lacquered ware, bronzes, porcelain, and curios. The silk stores exhibit beautiful specimens of native silk industry.

In the more remote parts will be found extensive manufactories of porcelain, lacquer, etc., etc.

From Yokohama to Tokio by Rail.

DISTANCE 18 MILES. TIME 55 MINUTES.

KANAGAWA	1½ Miles.
TSURUMI	4 „
KAWASAKI	2¼ „
OMORI	4¼ „
SHINAGAWA	2¾ „
SHIMBASHI (TOKIO TERMINUS)	3¼ „

Total . . . 18 Miles.

Trains run from both places, during the day, with two exceptions, at intervals of an hour and fifteen minutes.

As soon as the train leaves the Yokohama Station, a fine view is obtained of Noge Yama; on the hill will be seen a large Shinto temple which possesses some celebrity. The roads over which the train is now running was once partly, if not entirely covered by the sea; but has since been reclaimed by filling it up with the clay which abounds near this locality. Takashimacho constituting one of the *Yoshiwara* of Yokohama is passed on the right.

KANAGAWA (Metal River), is a long narrow town stretching for over a mile on the shores of the bay, and has one principal street, which is a part of the Tokaido. It is celebrated as being the place originally agreed upon for a treaty port. Foreigners lived here as far back as 1858; but were afterwards requested to reside at Yokohama. The Consuls did not agree to this without much controversy and dissatisfaction; as they considered it would occasion the merchants much loss to be driven from one of the highways of Japan, and isolated at what was then a small fishing village. They considered that it would be another *Deshima*, as, surrounded by a canal, it had much the appearance of a prison. But the merchants were quite willing to make the exchange, as they believed that the advantages of a good sea communication, would more than compensate for any inconveniences.

The Buddhist Temple, behind the Kanagawa hills, dedicated to *Bukenji* deserves a visit.

TSURUMI (Stork View). It is said that many storks were formerly found at this place, hence the name. The village lies to the right of the road. Many rice fields will be noticed on either side, with the farmers, at the proper seasons, busily at work.

KAWASAKI (River Point) is next reached. It is a small town situated near the Rokugo river (Tamagawa). This is spanned by an iron railway bridge, built by foreigners, and completed a little more than seven years ago. There is also a bridge of native construction, for horses, vehicles and foot passengers. On the right before crossing the bridge, will be seen a grandly decorated shrine. Hundreds of people come from far and near on the 21st of every month, to worship here Kobo Daishi, the inventor of the Japanese syllabary. Many foreigners make this town a retreat for spending their Sundays and other holidays. The *Mme yashiki* at KAMADA near Kawasaki is worth visiting about the middle of April for its plum blossoms. The train rattles over the iron bridge at good speed, and generally passes there the down train from Shimbashi.

OMORI (Large Forest), has not many trees at present ; but it appears to have been, many years ago, what the name implies.

Professor Morse, formerly of the Tokio Dai Gakko, has enriched science with some very valuable and interesting curiosities brought to light at this place. He discovered extensive "Shell Mounds," and considers them similar to those found in New England, Florida, Denmark and other parts of the globe. They lie at the distance of about half a mile from the shores of the Bay of Tokio, and have been cut through by the railroad. They are remarkable for vast quantities of pottery of many shapes and "an almost infinite variety of ornamentation." Implements made of deer's antlers, bones of man, monkey, deer, wild boar, wolf and the dog, and possibly of a large ape occur with the other remains. The Professor comments on the paucity of stone implements, and notices a total lack of arrow-heads, spear-heads and flint utensils. He finds evidences of cannibalism, of which there is no record or tradition in Japan. Those desiring further information on this subject will do well to consult ; "Memoirs of the Science Department, University of Tokio, Japan, Vol. I, Part I, Shell Mounds of Omori."

IKEGAMI (Upper Lake). On the left of the railway, about 1½ mile from the station, is the village of Ikegami where is found a famous temple dedicated to the worship of the eminent Buddhist priest Nichiren sainted now these 600 years.

His ashes are enshrined on the temple grounds, on the spot

occupied by the house in which he died, in a large circular tower placed upon a stone base, formed of lotus leaves, cut in grey sandstone. This tower is covered with bright red lacquer and surmounted by a square canopy. It is about twenty feet in diameter. In it is a table that rests upon the bodies of eight large tortoises, the table being in the form of the lotus flower. There is also a glass jar that contains his ashes and a tooth that once was his. There are extensive burial places upon the grounds, and many elaborate monuments. Conspicuous among these is a monument erected to the memory of the sainted man. It is a shaft of gray sandstone of cylindrical shape, on which is placed a pyramid, surmounted by a globe, the base being two lotus flowers.

These grounds are most beautifully situated and of very great extent, containing quite a number of temples and shrines, and are surrounded by extensive groves of stately and ancient trees, the various avenues and paths leading into and through them being beautifully picturesque. They occupy the crest of a hill that overlooks a wide expanse of cultivated country, much of which is tributary to the priests of the temple, as they were presented to Nichiren by a daimio who was one of his followers. All the surroundings are charming, and the little village that nestles at the base of the hill is one having every appearance of thrift and comfort.

Among the various temples and shrines there is one devoted to the worship of the god Daikoku, one of the seven gods of good fortune. There is another containing the figures of seven women, and another that has above the altar a great number of images, large and small, dedicated to a woman named Kishimojin who was the mother of demons and who was born into the world as a cannibal. She gave birth to five hundred children at one time, and was compelled to eat one of them whenever she needed food; but through the intervention of Buddha, who had pity for the woman, she was relieved from the horrible penalty. She embraced the doctrines of Buddha and become noted for good deeds and pious acts. She was deified, and is worshiped by the women especially as their friend and guardian in the perils of childbirth.

There is one very large temple where the priests are daily engaged in reciting the formula of their creed. The floor matting is their sitting-place, where they plant themselves in rows of five, facing each other. Before them are lacquered tables or rests, upon which are put the scrolls from which they read. On these grounds there is a five-storied pagoda with highly ornamented exterior. There is also a temple dedicated to the Pole Star, under the name of Mioken.

The largest temple among them all, however, is the one built in commemoration of Nichiren. It is simple in its decorations, wanting in much of the peculiar, weird and grotesque ornamentation that is so lavishly placed upon the temples of Shiba, and those of Asaksa and Kawasaki. The altar stands in the extreme back part of the building, and is very elaborate in its construction. On it is placed a lacquered shrine, in which is put a life-size image of Nichiren in a sitting posture. At the return of the annual celebration at these grounds, which takes place on the 13th of January, to mourn the death of the saint, the crowd is immense, it being a popular place of worship.

SHINAGAWA (Merchandise River). Numerous fishermen reside at this place, who carry large quantities of fish to Tokio every day. A view of the bay is obtained here with the forts in the distance. They were built by Japanese, under the direction of French engineers, and were intended for the defence of Tokio but are now dismantled. Excursionists sometimes go there to gather oysters and other shell-fish, which are found in great abundance. Ships, belonging to the Imperial Navy are seen at anchor beyond.

At the end of November this town ought to be visited as at that time the Maple trees are at their prettiest. After leaving Shinagawa, the train makes a long curve, and passes several villages, which are so connected with Tokio as hardly to be distinguished from it. The last of these is Mita (Three Fields), which is noted for having a large school containing over 400 pupils. Many temples are seen on the left, and also the Pagoda of Shiba, surrounded by pleasant groves of trees. The train stops, and we are at Shimbashi (New Bridge) in the Capital.

Tokio (Eastern Capital).

TOKIO (Lat. $35^{\circ} 40'$ N., Long. $139^{\circ} 47'$ E.) is a large city, about 9 miles long and 8 wide, built upon a plain called the Kwanto (Eastern Barrier); the portion called the *Shiro* (Castle), containing the residence of the Mikado and the Imperial Gardens (*Fukiage*), and formerly the Shogun's, and the *yashiki* (residence) of the daimio and their retainers, is situated in the centre and is surrounded by embankments planted with trees and faced with massive walls. The moats are rather wide but shallow. The citadel is now dismantled and most of the old gate-towers have been pulled down. Walking out on a fine day, according to the season of the year, many hundreds of wild duck or other fowl may be seen, either swimming in the moats or clustered in the branches of the overhanging trees. Fish is very abundant, but it is not permitted to catch them.

Tokio is not an ancient city. Up to the year 1600 we read only of a small castle and a few villages here and there. These were inhabited either by farmers or fishermen. Since that it has very much increased, and now extends over an area of about one hundred square miles. It became renowned in 1604, when Iyeyasu the first Shogun of the Tokugawa family made it his capital. It was greatly improved by his grandson Iyemitsu. From that time down to 1868 it remained very much in *statu quo*, when the Shogunate being overthrown, it became the capital of the Empire.

Rivers and canals are very numerous in Tokio, in fact, they take up a great part of the city.

According to the *Official Gazette*, in December, 1885, there were 252,354 houses in Tokio, inhabited by 568,553 males and 534,977 females; total 1,103,530.

The number of foreign residents in the settlement of Tsukiji, in 1885, was as follows:—Americans 85, English 39, French 13, Germans 4, Swiss 2, Danish 1, total 144; Chinese 53; grand total 197.

According to recent statistics, there are no less than 234 Shinto, and 3,091 Buddhist temples in Tokio.

The only hotel on the European plan is the Sei-yo-Ken in Tsukiji, near the Shimbashi railway station, but there are some restaurants supplying European food as the "Sei-yo-Ken" in Ueno park, Kitagawaya in Idzumacho, "Seiyoroya" in Ginza, "Mikawaya" in Kanda, and "Adzumatei" in Kwaimacho.

TSUKIJI (Reclaimed Land). After leaving the station and crossing Horai Bashi, the tourist finds himself at that section of the city called Tsukiji, which includes the foreign settlement of Tokio. There is nothing of importance in this division except the En-Rio Kwan, and the offices and colleges of the Navy Department (*Kai-gun-sho*). Here is also found the SEI-YO-KEN Hotel (about ten minutes from the station), the restaurant of the same name at Ueno belonging to the same proprietor.

Beyond the naval college, which is close to the Navy Department, is situated the great temple of Hon-gwan-ji, a mixture of Japanese and European architecture.

The EN-RIO KWAN (House of Reception), formerly called Hama Goten, is well worth a visit. The Architecture of the Palace is quite interesting, and the gardens are beautifully laid out. This place was originally intended, and used as a summer resort for the Shogun, but latterly it has been devoted to the entertainment of distinguished foreign guests.

Admission tickets can be obtained gratis from the secretary of any of the legations, or from almost any person in government employ.

These Tickets are also available for admission to the *Shiro* at the gate of Hanzo Gomon.

SHIBA (Grass-plot). This division should next be visited. It may be called the garden of Tokio; the roads are clean, wide and well laid out, many trees are planted on both sides of the road, affording delightful shade. Pretty gardens, full of flowers are seen in almost every direction, and priests with shaved heads and wearing their sacerdotal robes are met with at every turning; but the chief attraction of Shiba is its temples, the most celebrated among them being the Zojoji. Here may be inspected the tombs of the Shogun, known by the great magnificance and display affected.

It was the custom to bury the Shogun of the Tokugawa family alternately at Shiba and Ueno. The remains of seven lie at the former, and of five at the latter place. Iyeyasu and Iyemitsu the first and third princes of the line are gorgeously entombed at Nikko. Visitors are readily conducted over the grounds of Zojoji by one of the priests in waiting. A pebbled court is entered which contains about 200 stone lanterns. These are offerings to the deceased by some of their vassals called *Fudai daimio*. They belonged to a lower grade of the Shogun's vassals. Those of a much higher grade, called *Kokushiu daimio*, presented the numerous and elegant bronze lanterns seen there. Six, presented by three princely families called *Go San Ke*, of large size and standing by themselves, are particularly conspicuous.

Space not allowing a detailed account of many interesting and curious things to be seen at the different buildings in these grounds, we can not speak of the ornamental ceilings, of the panels artistically wrought in arabesques and high-relief, of the monolith lavatory, of the monumental urn or the depository of sacred utensils, but leave the visitor to survey and admire everything at his leisure.

It is customary to fee the priest with about twenty *sen*.

ATAGO YAMA. Leaving Shiba and proceeding past the Tokio County Hospital, Atago Yama is reached in about five minutes. Two flights of stone steps lead to the top; the one going straight up, and the other winding to the right. The first is intended for the use of men, and the latter for women or infirm old men, the ascent being easier. If any fatigue be felt on arriving at the top, the visitor may sit down at one of the booths, when the

girl in attendance will offer him a tiny cup of tea or *sakura-yu* (an infusion of salted cherry blossoms). The latter is very refreshing. It is considered etiquette to take the cup whether the contents be drunk or not. Having rested, and paid the waitess a few *sen*, the visitor proceeds to take a view of the picturesque scenery. It includes Kadzusa and Awa in the far distance as well as a magnificent view of the bay, with its men-of-war, forts and fishing boats. To the South is Shinagawa. Turning to the West a view is obtained of the trees around Ueno and numerous houses. To the north-west are the Engineering College, the Russian and Italian Legations. On the western side of the hill, if the weather be fine, a good view of Fujiyama delights the eye. The Hakone mountains are seen in the West. Before descending examine the Shinto shrine; it contains a *Kami* supposed to protect against fire. Carved on stone are representations of the goddess *Benten* (of Beauty), and the gods *Ebisu* (of Happiness) and *Daikoku* (of Wealth). A festival is held here on the 24th of each month, and the evening of the 24th of June is particularly brilliant. Thousands then visit Atago Yama to amuse themselves, and to worship at the temple.

The Ko-Yo KWAN (Red Leaves Residence). About ten minutes walk from the temple of Zojoji in Shiba, in a westerly direction, the Ko-yo Kwan is situated. Placed on the top of a hill, surrounded by pretty walks, it never fails to attract a large number of people,

The Ko-Yo KWAN consists of two wooden buildings at a short distance from each other, separated by flower gardens.

The first is devoted to the performance of Japanese operatic music and the *No* dance, giving the visitor an idea of ancient Japan. All the actors are dressed in the custom of modern China. The stage is not grand, but built after a very primitive fashion. Under the boards of the stage are placed large earthenware vases, and the sound issuing from them, as the posturers stamp on the floor has a very curious but not displeasing sound. The walls of the room are not plastered, but ornamented by paintings of pine trees and flying cranes.

A performance takes place once every Saturday and Sunday, the fee for admittance to front seats being 30 *sen*.

The second building is used as a tea house of the highest order and is only patronized by the higher classes.

TORA No MON (Tiger Gate). Shortly before entering this gate, a large white building, the *Kobusho* (Public Works Department), is seen on the left.

Just inside the moat is a College built of red brick, called *Kobu Dai-Gakko* (Engineering College) of which we had a glimpse from the top of Atago Yama. A nearer inspection will enable us to admire its architecture and symmetry. It is under the control of the Public Works Department. There are two classes of students: Government and Private. Government cadets have their expenses paid by the Government and have subsequently to remain in it for seven years. Private cadets have to pay their own expenses, their course of training extending over six years.

A little further on are the Artillery Barracks and the Parade Ground.

SAKURADA GO MON (Cherry Field Gate). Near this place happened the assassination of the Gotairo or Regent of Japan, March 3rd, 1860.

The Shogun who concluded the treaty with the United States, died August 15th, 1858, and his remains were interred at Ueno. As his successor was a boy of only 12 years, Ii Kamon no Kami was appointed Regent. His arbitrary and domineering conduct roused the wrath of the *daimio*. Sixteen *ronin* (wanderers without a master) determined to put an end to the existence of one they considered so odious. According to a preconceived plan, as the palanquin of the Regent approached, they went up to it on pretence of presenting a petition. This being so common an occurrence, the escort scarcely noticed them. Suddenly, the bearers of the palanquin were attacked, and while defending themselves, the Regent was killed, his head cut off and carried away. Four men were killed and nineteen wounded in the encounter. A letter was received from some of the *ronin* after escape, containing five reasons for the committal of the deed; the most important of which was, that Regent had been too easily frightened by the "foreign barbarians" into concluding treaties with them.

Ascending the Sakurada hill, we come to

HANZO GO MON, which is one of the principal entrances to the *Shiro* or Castle. This place is well worth a visit. The gardens are very tastefully laid out, and foreign fruits are cultivated in abundance. The doors of nicely furnished rooms stand temptingly open to invite the weary traveler to rest himself. From the embankments a fine view of Tokio is obtained. To the left of Hanzo Go Mon, at the top of the hill, are the English Consulate and Legation, very substantial and elegant buildings. They stand in such a commanding position that the English flag can be seen at a great distance.

SHO KON SHA (Soul Reckoning Rest). This is a name given to a Shito temple erected to the memory of soldiers of the Imperial army who were slain in different places. Nothing striking is found within the temple.

Adjoining the Sho Kon Sha is the Tokio Race Course. This part of Tokio is a great pleasure resort. The Japanese are well skilled in the manufacture of fireworks, and here they are frequently exhibited to perfection. Several days in the year wrestlers show their skill and dexterity, and occasionally fencing matches take place.

A large stone tower will be noticed at the end of the Race Course. In the lantern at the top, a light is continually kept burning at night, in honor of the soldiers slain in the civil wars. The name of the street is Fuji Mi Cho. Pause a moment and look at the lovely scenery. A beautiful, extensive and diversified landscape spreads itself before you. On a fine day Oyama and the Hakone range are plainly visible, and Fujiyama, although so far away in the south-west, appears quite near.

DAI GAKKO (Imperial College). Descending Fuji Mi Cho, a little to the right is the Imperial University, or, as it is sometimes called, *Kai Sei Gakko*. It consists of three departments, English, French and German. Most of the sciences are taught here, as also literature and law. On the opposite side of the road is the *Kwai Koku Go Gakko* (School for Foreign Languages). At a little distance from the Dai Gakko is a girl's school.

KAZOKU GAKKO (School for Nobles). This is a very handsome building, but recently completed. It was erected at the expense of the Dowager Empress of Japan. It is about ten minutes ride from the Dai Gakko.

THE NAIMUSHO (Home Department). Passing through the Hitotsubashi Go Mon we see some large and handsome military barracks, and a little further on the Naimusho. It is one of those elegant buildings for which Tokio is likely to become celebrated.

OKURASHO (Financial Department). The Okurasho is but a short distance from the Naimusho, and is worth a few minutes inspection.

AKASAKA Go MON (Red Hill Gate). The tourist will do well to start early in the morning for Ueno and Asakusa, telling the coolies to go by way of Akasaka. Ascending the hill, beyond it, the temporary palace of the Mikado is passed. In May 1878, near this spot, Mr. Okubo was assassinated. So tragic an event caused great excitement at the time, he occupying the high position of *Sanjo* (Minister of the Privy Council).

Leaving *Yotsuya Go Mon* (Four Valley Gate), *Ichigaya Go Mon* (Market Valley Gate) and *Ushigome Go Mon* (not easily translatable) on the right, you pass the *Shihan Gakko*, a training college for teachers, and the old Chinese college, now used as a library. Anybody is admitted to the latter place on presentation of card, and is allowed to read any book or paper that he may desire. Permission to carry any of these books home may be obtained from one of the Ministers.

UENO (Upper Plain). This place is celebrated, not only for its fine temple and beautiful grounds, but for containing six of the tombs of the Shoguns.

A relative of the Mikado called Miya (Prince), always, resided here, and exercised his authority as primate over the East of Japan.

It was here that some adherents of the Mikado made a stand, and a battle was fought in 1868.

Near the entrance to Ueno are three bridges, crossing a small stream. The one in the centre, *Samae Bashi*, is famous for being the scene of the adventure of Sogoro, who hid himself in the timbers, which formerly existed, and thrust his petition into the palanquin of the Shogun, as the latter was crossing the bridge. See Mitford's "Tales of Japan," The "Ghost of Sakura."

Ueno is often called the twin of Shiba. The entrance to it is through a large gate at the northern extremity of a wide and handsome street. On the right of the entrance are stone steps. Ascending these, a good view of the country and city is obtained. On the summit, in the pleasant shady grove, are many tea-booths, presided over by young damsels who invite the visitor to partake of tea and sweets. Should he, however, require something more substantial, he has only to patronize the "Sei Yo Ken" Hotel, which is within the grounds. Everything of the best is provided, and the gardens surrounding the house are so prettily laid out, that many visitors come here to dine and enjoy the lovely scenery.

Close to this Hotel is a red building which contains a large bronze image of Dai Butsu (Great Buddha) 22 feet high, made of bronze and filled with clay,

Shinobazu no Ike, a small lake near these gardens, should be visited at the beginning of August, as at this time the lotus flower (*renge*) is in full bloom. A new race course surrounds the lake.

ASAKSA is the name of a district of Tokio, which contains a very popular temple, perhaps the most celebrated in Japan. Of all

places of interest in Tokio, this will repay a visit. The name of the temple is Kin Riu Zan, but it is more commonly known by the name of Kwannon Sama, in honor to a goddess of that name. The representation of Kwannon is an image of pure gold. It is kept in the most sacred part of the temple, and is seldom seen by any but the priests; it is only two inches in height. There are many subordinate temples, and such a number of shrines, images and other objects to attract notice, that unless the visitors devote several hours to their contemplation, he cannot conscientiously say that he has seen Asaksa.

There is a pagoda and an octagon building containing many hundreds of idols; also a large hall for the performance of religious rites. All these are within the temple grounds. The first thing that Japanese visitors rush to see is the representation of the miracles wrought by Kwannon, the merciful goddess, in answer to prayer, which excels everything else in interest. The Ningio-tableaux consist of life-size representations, similar to those exhibited in Europe and America, and surpassing many of them. There are about thirty-five figures, which being very suggestive need but little explanation to be well understood. The approach to the temple, is by a stone-paved walk, on both sides of which are numerous gay shops for the sale of toys, ornaments, etc. The huge red building at the entrance or gate-hall, contains two gods of colossal size. They stand in large niches, protected by iron screens. They are the tutelary guardians of the gate, and are called *Ni-O* (Two Kings). One stands ready to welcome those who repent of their sins and determine to lead new lives; the other welcomes the birth of an infant destined to become a good man.

The visitor will be surprised at the number of tame pigeons flying about. They are held sacred; and to give pious people an opportunity to feed them, women sell peas or rice here in little earthen-ware pots.

The Japanese do not visit Asaksa for pious motives only; but for pleasure also. Hence we find within the temple grounds a theatre, a circus, archery galleries, tea booths and shops, with a variety of exhibitions.

In this district is located the *Yoshiwara*. It consists of some wide and really fine streets, in which are many well built and handsome houses.

MUKOJIMA (Opposite Island). On the opposite banks of the Sumida Gawa is this quiet and picturesque island. It is seen at its best at the beginning of February when the plum trees are

full of blossoms, and at the beginning of April when the cherry trees are in bloom.

HORI KIRI (Excavated Ditch). This place for its beauty and floral attractions can never be surpassed, perhaps not equalled. It can be seen to great advantage early in June. Thousands then assemble to admire the beautiful blossoming *iris* (*fleur-de-lis*) of many colors growing in trenches.

There are minature hills and artificial water-courses. Rustic bowers and other resting places, seem to invite the visitor to be seated, where sipping tea, and inhaling the fragrance of the flowers, he may contemplate the pretty landscape. One or two hours can be charmingly spent here.

KAME IDO (Tortoise Well) is about 20 *cho* from Hori Kiri. This is one of the many attractions of Tokio. It is situated in Hongo, East of the river, and about thirty *cho* from Riogoku Bridge.

There is a Shinto temple erected in honor of the Japanese patron of letters. This man lived in Kioto in the ninth century, and held office next in rank to the Emperor. Losing the favor of his sovereign, he was banished to Chikuzen, and there starved to death. He was afterwards deified under the name of Tenjin. Temples erected in his honor are found all over Japan.

The temple of Kame Ido is in imitation of the one at Chikuzen, which was erected in honor of the same person. Within the grounds is a pond, surrounded by large *fuji* (*wistaria*), to be seen at its best in May, and well stocked with gold fish. On a little island in the centre are pine trees brought from Chikuzen. The pond is crossed by two curious semi-circular bridges.

Tenjin is worshipped by those wishing to become learned men. On the 25th of each month, a festival is held here. Boys and girls learning to write, propitiate the favor of Tenjin by offering him their writing brushes. A large box full of old brushes may be seen. The gate of the temple is admired for its carving. Formerly, a Literary Society, composed of poets, etc., met here once a year.

The temple contains a number of good portraits and paintings on wood. On the right of the temple is a marble figure of a cow, and a shrine which contains two faces of the imps called *Tengu*. Near the gate is the figure of a black and white horse, and several subordinate shrines.

This place ought to be visited at the latter part of January as the *gwariobai* (sleeping dragon-plums) are then in full blossom.

GO HIAKU RAKAN. (Temple of the Five Hundred Sages, or Disciples of Buddha). There are two buildings; the first contains representations of Hachiman Sama, having three eyes, horns in the back, hoofs like a horse, and long hair similar to that of a woman; Ebisu, the god of Happiness and Food, accompanied as usual by a fish; Daikoku, sitting on a *koku* (measure of rice), with a mallet in his hands, which he has only to shake to bring countless wealth to the worshipers. Also some gilt-lacquered effigies of the disciples of Buddha, all being about two-thirds of life size. Countless numbers of prayers, are tied to the wire near these figures.

The second building contains a colossal gilt-image of Buddha in the repose of Nirvana, resting on a colossal throne. One side of him is an elephant and on the other a lion; Kasha his best disciple stands on his right hand. It was he who collected the discourses and sayings of his masters, and formed the original Buddhist canon. Anan stands on Buddha's left hand. Inside of the railing to the left, is an image of Emma the Lord and Judge of hell. A gigantic representation of Emma is also to be seen at Shinjiku, about half a *ri* from Yotsuya Go Mon.

THE TEMPLE OF HACHIMAN (The God of War). The chief deity of this temple, situated in the Fukagawa district, is Ojin the son of the Empress Jingo Hogo, who conquered Korea in the 3d century. Ojin was deified, and is now worshiped under the posthumous name of Hachiman. Many of the heroes and generals of Japan were in the habit of coming to worship at his temple, and all male infants, are presented with a figure of Ojin. Almost every village in Japan has a temple in his honor.

The visitor passes under several portals, and crossing a stone bridge, finds himself in a temple decorated with white paper and a mirror. This edifice is dedicated to Hachiman. There are several shrines on the right of the temple worth notice. One is dedicated to Kobo Daishi, the inventor of the Japanese Alphabet; another to Ten Sho Daijin, the Sun-goddess and divine ancestress of the Mikado; and to numberless other deities.

Behind the main temple is a miniature Fujiyama, thrown up as an ornament. To the left of the temple will be noticed a shrine in honor of *Kompira*.

YEDO BASHI is East of Nihombashi, and in the Main Street, or Tori, a famous fish market is held, affording the visitor a good opportunity of studying the scaly produce of Japan. Most of the fishing boats come from Kadzusa and Awa.

The imposing house of Mitsui, the Government banker, may be seen in one of the streets South of Nihombashi, which runs in an easterly direction

The eastward continuation of the second street North of Nihombashi is called Anjin Cho (Pilot Street). It is named after the celebrated English pilot, Will Adams, who lived in Yedo many years in the early part of the seventeenth century, and was buried at Yokoska, a few miles from Yokohama.

NIHOM BASHI (Japan Bridge). This famous bridge was rebuilt in 1873. It spans one of the widest canals, the banks of which are lined with fire-proof storehouses. It is in the very centre of the city; and from it to other places within the Empire all distances are measured.

At the South end of this bridge, on the West side of the street, formerly could be seen the *Kosatsu* or Government notice-boards. On these the edicts against Christianity were hung up.

THE NEW BOULEVARDS. Kiobashi is next crossed; and here commences the Boulevard, which terminates at Shimbashi. This is the largest street in Tokio, about ninety feet wide, and contains two and three-storied houses, of mixed European and Japanese architecture, which are occupied chiefly by the commercial class. There are wide brick side-walks, and a macadamised street pavement. Trees are planted on both sides of the road affording shade to the thousands who pass to and fro. The articles exposed for sale in the shops are tastefully arranged, and comprise those of foreign and Japanese manufacture.

Other Places of Interest in and near Tokio.

ASAKSA BASHI (Morning Grass Bridge). A little northward of this bridge stood a massive gate tower. It was demolished in 1873, and of its stone the Asaksa Bridge was built. This locality is a great pleasure resort. It is noted for its tea-houses and pretty singing and dancing girls. Those wishing to avail themselves of a pleasant trip up the river, may take boats at this place.

RIOGOKU BASHI (Bridge of the Two Provinces), so called because the river which it spans, once separated two provinces. From this bridge, which is 132 feet long, a fine view of the river is obtained.

EKKO IN (Temple of grateful Returns) is very popular. Here are buried the victims of the great earthquake which happened the year 1656. 188,000 people are said to have come to an untimely end at that time.

In 1855, another terrible earthquake destroyed 104,000 people and the cemetery was enlarged to receive this additional number.

There are several subordinate shrines attached to the main temple, containing colossal gilt images of Buddha.

OJI (King's Son) is a delightful summer retreat, and is generally the rural resort for pic-nic parties. A delicious fragrance floats in the air, and flowers of the richest hues are seen everywhere. The maple trees here at the middle of November show a lovely foliage. Oji has many pretty gardens situated at the opening of a defile from which a small river escapes in cascades, and meanders gracefully through the valley. Over these limpid waters arise and extend the galleries and pavillions of the tea-houses, in such way that one may enjoy at the same time the coolness of the water, and the shade of the large trees which surround the establishments. Before reaching Oji, ascend the hill from which a fine view of the country is obtained. Distant from Nihombashi $3\frac{1}{2}$ *ri*.

ZEMPUKUJI (Temple of Virtue and Prosperity) is located in the south-west of Shiba, about half a *ri* distant. The American Legation was situated in the adjoining building from 1857 to 1873. The temple belongs to the sect of Buddhists called Shinshiu. The fine old *jinko* tree (aloes) which stand near, is famed throughout the land from the following legend: Many centuries ago, Shinran, the founder of this sect, when on a missionary tour in the Kwanto, stopped at the house of a priest, (previous to the erection of the temple) and there passed the night. By force of argument he converted the priest to his peculiar tenets. Before leaving in the morning, he planted his staff in the ground, saying: If my doctrines be true, this staff will take root and become a great tree." In process of time, the staff did become a tree, and grew and flourished. Hundred, after seeing the tree, were made converts to the Shinshiu doctrine, and the temple of Zempukuji was built. Although, a few years ago, this fine old tree was struck by lightning it is still vigorous. In autumn and early winter it assumes a grand appearance, as its leaves are then changed to a pale golden yellow color.

A little less than half a *ri* South of Zempukuji, in the cemetery attached to a monastery, are two tombs, with an English inscription,

erected at the expense of the Shogun's government. The first is in memory of Mr. Heusken, interpreter to the American Legation, assassinated Jan. 14th, 1861, while returning to his lodgings. The second belongs to Denkichi a native Japanese, but naturalized British subject, who met his death in a similar manner.

SENGAKUJI (Hill Spring Temple) of Takanawa about $\frac{1}{2}$ a mile from the Shinagawa Station is celebrated over the length and breadth of Japan, as adjoining it are the graves of the "Forty-seven Ronin."

The story of these heroes is affectingly told by Mr. Mitford in, his "Tales of Old Japan." It describes how forty-seven brave men avenged the death of their lord, who had been compelled to commit *hara-kiri* for having, in a fit of righteous indignation, drawn his dagger and wounded a courtier of the Shogun. The deceased was buried at Sengakuji. Only fifty-three of his three hundred vassals agreed with Kuranoske, the secretary of the dead lord, to revenge his death. They determined to kill the man who had insulted their master and caused his untimely end. In order to avoid suspicion and throw their enemy off his guard, they dispersed themselves over the country, ever faithful to the object in view. One year was allowed to pass before Kuranoske met his comrades in Yedo. These amounted to only forty-six, as the rest had died in the meantime. One night they attacked the house of their enemy, and after killing many of his retainers, cut off the head of him who had caused the death of their lord. This they carried in triumph to Sengakuji. After washing it in the well, which the visitor will notice on the outside of the cemetery, they placed it on their avenged master's tomb. There they prayed for some time, and then sent the head back to the relatives of its former owner.

After the perpetration of this tragedy, they gave themselves up to the Government, who considering the nature of the offence, allowed them to die the death of honor by disemboweling themselves. They cheerfully obeyed this order, and died before the grave of their lord.

Forty-seven upright stones will be seen. The forty-seventh belongs to a Satsuma man, who had insulted and spit upon Kuranoske, whom he supposed had no intention of avenging his master; as in furtherance of his, Kuranoske's, schemes he lay

drunk, or pretended to be so, in the street. Afterwards to make atonement for what he had done, and in admiration for Kuranoske, this man committed *hara-kiri* before his tomb.

The temple is remarkable for containing some effigies of the ronin, together with a few relics, such as swords, bits of armor, etc.

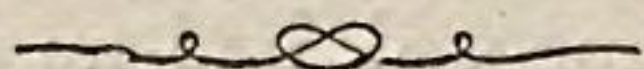
MEGURO (Black Eyes) is the name of a village about $1\frac{1}{2}$ *ri* distant from Shiba. This is a very pleasant resort for a picnic party. On a hill, near the village is a temple dedicated to Fudo Sama. The grounds around the temple are prettily cultivated and decorated with flowers. The walks are cool, and the visitor may enjoy a promenade, completely shaded from the Sun, beneath the outspreading foliage of giant trees. Outside the temple, persons are frequently seen standing nearly naked under streams of water which flow out of a brazen dragon's mouth. This is done as a penance to propitiate the gods. Even on the coldest day in winter, devotees will not shrink from the performance of these rites.

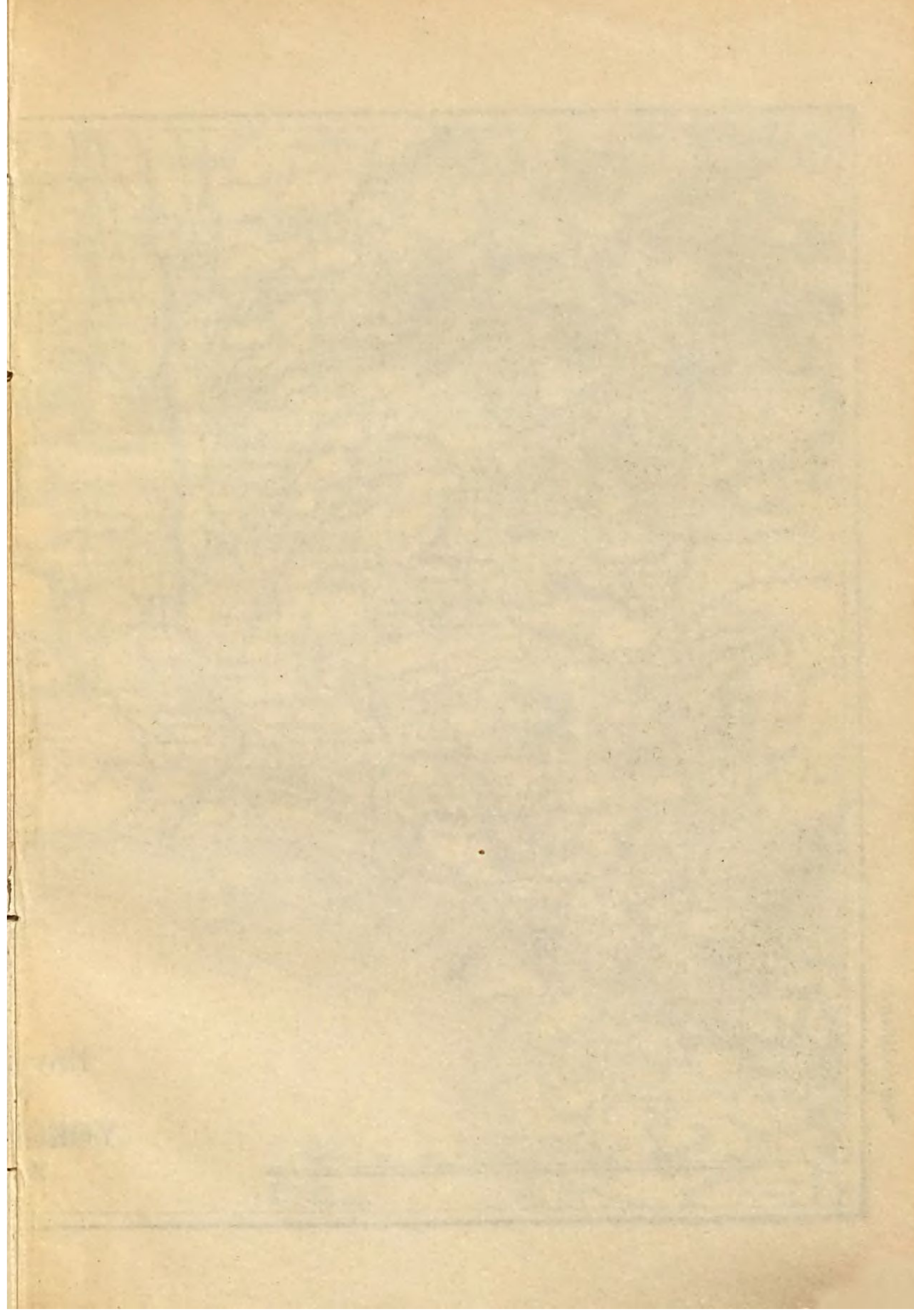
There are here bronze images of *Tengu*. *Tengu* is an imaginary being, supposed to inhabit mountains and unfrequented places. It is generally represented with a large nose, wings and two claws on each foot and hand. Naughty children at once promise to be good if threatened with the ire of this dreadful monster. Two or three minutes walk from the temple, brings the visitor to the tomb of Gompachi and Komurasaki. The affecting story of these devoted lovers, is found in "Tales of Old Japan. When Gompachi suffered decapitation for his crimes, Komurasaki, faithful to the last, determined not to outlive her beloved, and with her own hands, ended her life before his grave.

The pieces of paper seen attached to the branches over the tomb, are partly love knots, and partly manuscripts containing the fond hopes of the numerous lovers who visit Meguro.

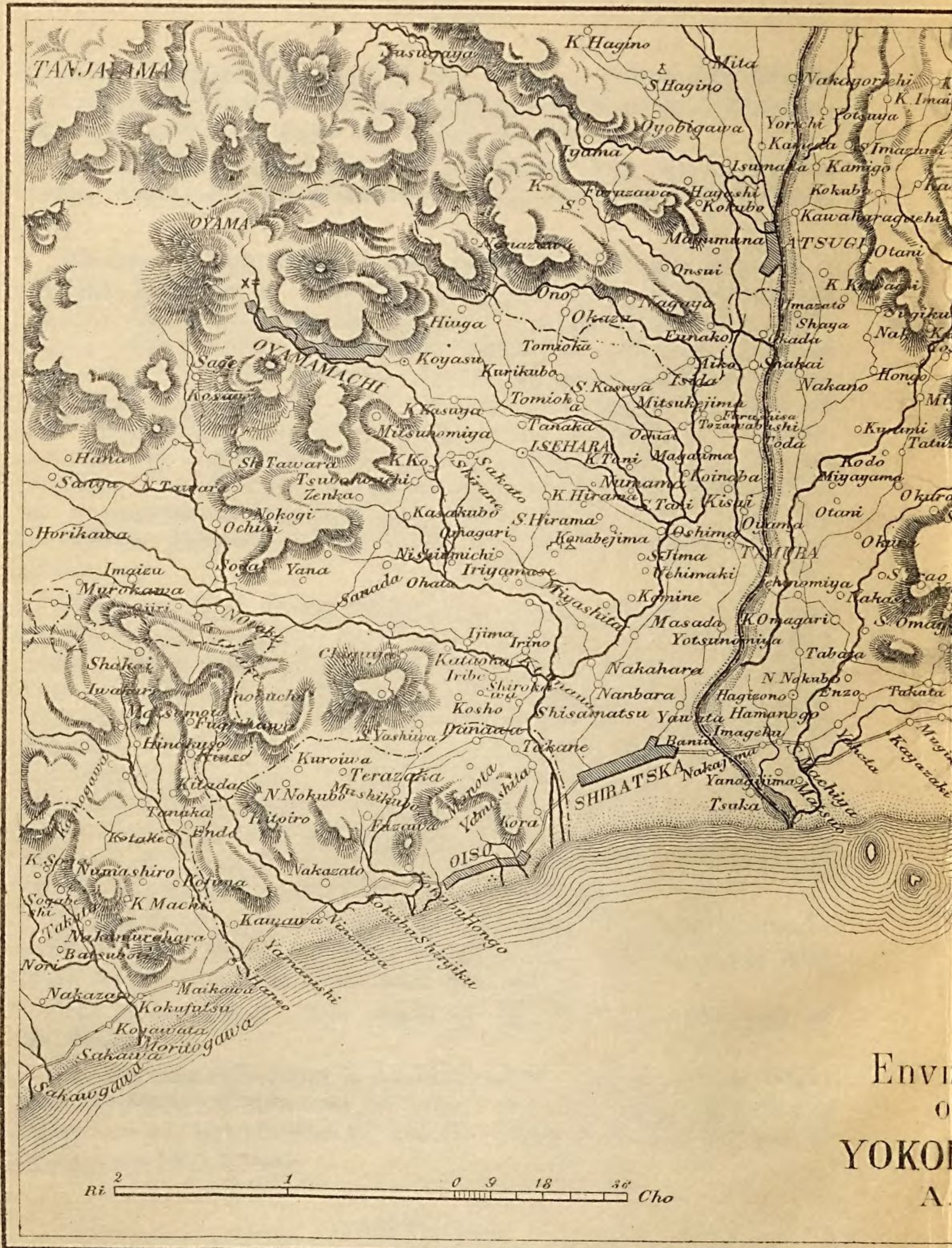
The maple trees, too, ought to be seen near the end of November.

The Toyama rifle-range is situated on the western side of Tokio near the Shinjiku botanical gardens. In all Tokio rifle-ranges foreigners are not allowed to practice, except at Mukugaoka, if introduced by a friend.

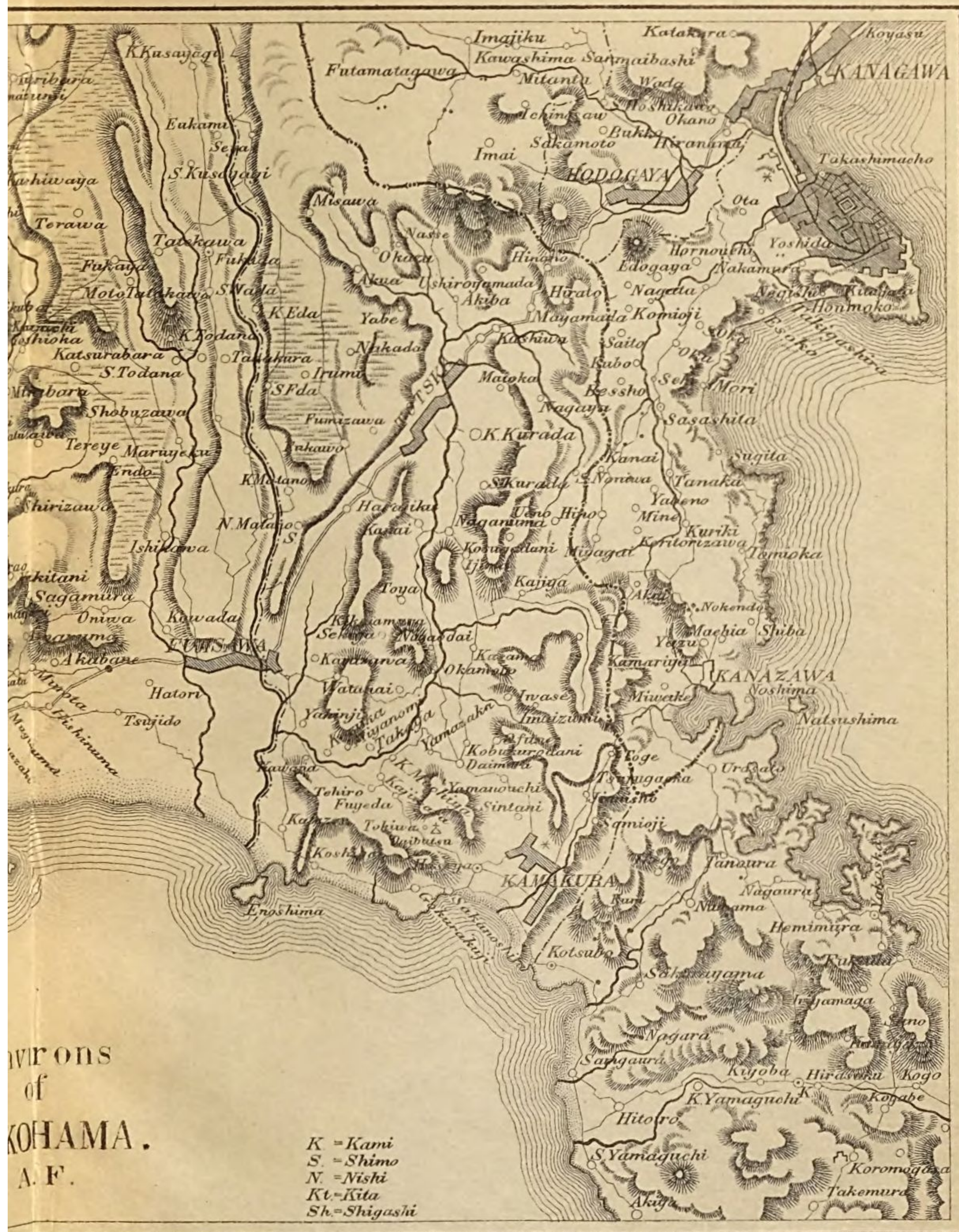


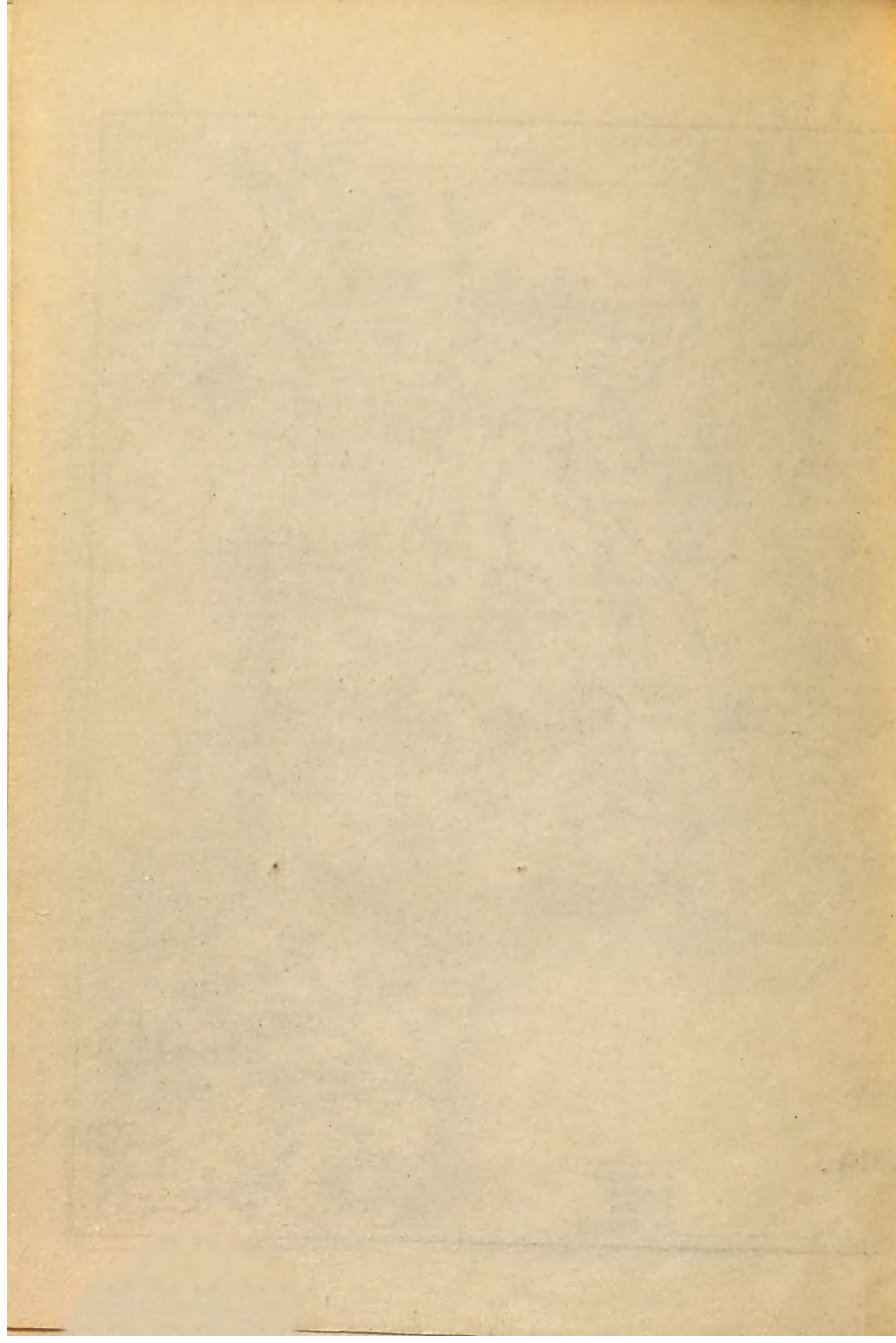


ODAWARA



Envi
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YOKO
A.





A Two-Days' Trip To Kamakura, Dai Butsu and Enoshima.

The following trip can be made in one day if the tourist should be pressed for time, but if possible it should be made in no less than two days, as then everything can be examined and enjoyed more at leisure. Some of the beautiful scenery would be lost by travelling by night. Should the excursionist follow the itinerary below then he would do well to stop for the night at Kamakura, at the "Kadoya" Hotel, almost opposite the temple of Hachiman, and start next morning for Dai Butsu, Enoshima, etc.

The itinerary is as follows:

			Distances between each consecutive place.	
YOKOHAMA to.	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
SEKI	2	10	2	10
KANAZAWA.	4	18	2	8
KAMAKURA	6	18	2	—
DAI BUSTSU	6	31	0	13
INAMURASAKI	7	12	0	17
KOSHIGOYE.	8	18	1	6
KATASE & ENOSHIMA	8	28	—	10
FUJISAWA	9	28	1	—
TOTSKA	11	28	2	—
HODOGAYA	14	1	2	9
YOKOHAMA.	15	24	1	23

The road beteen Yokohama and Katase, via Kanazawa can be made either on foot, horseback or in jinriksha; while on the return trip, between Katase and Yokohama, carriages can be used.

SEKI.—There is nothing remarkable at this place, but the jinriksha men generally stop here for a while to refresh themselves. There are two tea-house where foreign liquors can be obtained.

NOKENDO—After leaving Seki, about half way to Kanasawa, Tomioka, a summer resort for foreigners, is passed to the left. A short walk then takes the tourist to Nokendo, consisting of a single tea-house. A few steps above this is a famous pine tree called *Fude-sute Matsu* (Flinging away the pencil Pine) because the famous Japanese artist Kanaoka, who had come to sketch the scenery, flung away his brush, at the foot of this tree, in despair of being unable to transfer to paper, the beauties of nature which he saw before him.

The view obtained from here is one of the most perfect beauty, On one side Mississippi Bay, dotted with sails, stretching out as far as the eye can reach, and on the other Fujiyama towering high above its neighbors, standing out with its clear outline marked distinctly against the blue sky, and looking the patriarch it is, ever watchful over its country. Beneath, at our feet, as it were, the Plains of Heaven, with the pretty village of Kanasawa nestling in its bosom. Nothing in Japan or elsewhere can surpass the scenery as viewed at this point.

KANAZAWA As a rule a short stop is made here to give the horses or coolies a moment to breathe and the riders time to indulge in a glass of beer. Kanazawa, once the stronghold of one of the great daimio, where to this day can be seen the site upon which his castle stood, and the remains of the fortifications which once surrounded it, is situated on the eastern shore of GOLDSBOROUGH INLET. When Kamakura was the Eastern Capital of Japan, Kanazawa was a very important town.

In the time of the Hojo family, many curious laws or edicts were enacted, which are still observed by the people of the neighbourhood. The tombs of Hojo Akitoki and his son Sadaki are to be found at this place. The former is said to have established the celebrated school of Chinese literature, and the large library which formerly existed here. The large temple in the village is worth a visit.

At this place are to be seen in their glory the finest flowers grown in Japan. They are peonies, and their gorgeous beauty is exceeded by no other blossoms to be found in the land. The plants are of an average height of about six feet, and have been furnishing their wealth of beauty these three hundred years. The peonies are in full flower during the month of April, the later buds not opening until the first days of May. They are of different colors, some white, streaked with delicate shades of pink, deepening into bright hues of scarlet, with stamens variegated with purple, scarlet, pink and shades of color almost indescribable, other of delicate shades of purple, and others of a rich dark maroon shade. The average diameter of these flowers is eight inches but measure sometimes as much as fifteen, and some of these shrubs produce as many as twenty flowers. The chrysanthemum here is also found of enormous dimensions and the iries attain a size and beauty unknown elsewhere. The lilies of Kanazawa are unequalled, camellias attain the dimensions of forest

trees, and the rapidity of growth of the bamboo is almost incredible. The name of Plains of Heaven, by which name this place is known, is certainly not misplaced. Inns: "Iwamoto," "Ibisuya."

KAMAKURA is situated in a valley, enclosed by hills. Enough might be said about this ancient historical old town to fill a large volume; but space will allow but a few remarks. Kamakura was for nearly 400 years the political capital of Japan. Here the Minamoto family resided. It was made the military capital of the Empire in 1185 by Yoritomo, the first Shogun. Here many bloody battles were fought; and here some of the most remarkable and stirring events in the history of Japan happened. Of almost every spot of ground, something can be related to entertain the student.

The greatest attraction is the Shinto temple of Hachiman on Tsurugaoka hill. The approach to it is imposing and beautiful. The temple proper rests on a plateau, which is reached by climbing fiftyeight steps.

Before the temple stands the Kagura Den, used for the performances of sacred dances (*kagura*).

On mounting the steps, examine the noble specimen of *icho* tree (*Salisburia Adiamtifolia*) on the left, said to be a thousand years old. It is related that in 1218 Kugio, the grandson of Yoritomo, stood behind this tree, dressed as a girl, waiting for an opportunity to kill Sanetomo, his own uncle, who had been made minister of state in place of Kugio's father, killed to make room for Sanetomo. This design was accomplished one night as Sanetomo descended the steps. The shrine of the later is seen on the right of the step where he fell.

From this elevation, a beautiful view is obtained down the avenue stretching to the sea.

Within the temple are seen some very fine and costly swords, manufactured by men of great celebrity as armourers. The very long sword, ornamented on the scabbard with the phoenix and *kiri* flowers, belonged to Odawara Hojo. There are three swords which once belonged to Yoritomo. The scabbards of two of them are of silver, inlaid with gold, while the blades of the three are lacquered to prevent rust. Three more swords, once the property of other Shoguns, are elaborately ornamented with the gold chrysanthemums. A stand of ornamented bows and arrows is worthy of notice. It is massively embossed with gold and silver storks and ornamented with pearl. These were the property of Iyemitsu the third Shogun.

Iyeyasu's dragon-helmet with white cords and decorated with filigree work is exhibited. There are also a helmet which belonged to Hideyoshi (Taiko sama), Nichiren's writing and ink-stone, Yoritomo's hunting suit, etc. The shrine of Take-no-Uchi is in the left wing of the temple. He was the guardian of Hachiman, and is said to have lived upward of three hundred years. Turning to the right, on the North, the visitor will notice an image of Yoritomo, whose shrine stands outside the temple enclosure to the westward; his tomb is at the head of a flight of steps to the westward.

Some large enclosed stones (*onna ishi*) are believed to possess some sacred influence. One of these, under a tree, to the right, is prayed to by barren women, that they may become fruitful; and by persons of both sexes that they may find suitable husbands and wives.

The temple is full of warlike and ecclesiastical relics, together with a large quantity of curios. All these are highly prized by the Japanese; and must prove very interesting to visitors, particularly to those who have a little acquaintance with Japanese history. The best inn is the "Kadoya."

DAI BUTSU (Great Buddha). This famous bronze image of Buddha, stands near the village of Hasemura, which is less than half a *ri* from Kamakura. Dai Butsu was cast in 1252 by One Goroyemon, under the orders of Yoritomo, and was formerly under the roof of the temple of Shojo Senji; but the latter no longer exists, having been destroyed, it is said, by a tidal wave in 1494. Nothing now remains but the foundation stones.

Japan is celebrated for two such colossal images. The largest metal statue is at Nara (near Kyoto). It is said that a full grown person may crawl through his nostrils into the head. Its dimensions and those of the one at Kamakura are given below:—

	NARA.	KAMAKURA
Height	53 ft. 6 in.	50 ft. 0 in.
Length of Face . . .	16 " 0 "	8 " 6 "
" " Ear. . . .	8 " 6 "	6 " 6 "
Width " Nostrils .	3 " 0 "	2 " 3 "
Width " Mouth . .	3 " 8 "	3 " 3 "

According to the Japanese, the two images are composed of copper, tin and a little gold. They are hollow, and the one at Kamakura is decorated inside after the manner of temples.

The priests have here set up a small camera, and photograph visitors, taking Dai Butsu as a background to the picture.

INAMURA SAKI. The road from Kamakura to Enoshima takes awesterly direction and strikes the beach near the village of Sakanoshta. Here all educated Japanese pause, and while contemplating the lovely scenery, conjure up the fond historical associations of events which occurred on this spot: Nitta Yoshida, the faithful, brave and devoted vassal of the Mikado Godaigo, was sent in 1333 against the powerful forces of Hojo, the lord of Kamakura. At this place he received a sudden check from a fleet of war-galleys, which blocked his passage by sea while an overpowering army prevented his progress by land. His followers were in despair and expected defeat, for it seemed hopeless to attempt forcing a passage through such a formidable barrier, while the fleet was so near. Nitta, however, the night previous, had sacrificed to the *kami* and earnestly entreated that the waves should recede. The Emperor presented him with a beautiful sword. This, as a prayer offering, he cast into the sea in the presence of all his followers. That evening the tide ebbed, and at daybreak, the galleys were far out in the bay, too distant to do any harm. The soldiers of Nitta, seeing that their leader had been thus highly favored by the gods, placed every confidence in him, and unhesitatingly followed him to triumphant victory over the dry beach. Kamakura was taken, and the power of Hojo at an end. In this conflict 6800 retainers of Hojo were either killed or committed *hara-kiri*.

The Volcanic island seen in the south is Oshima or Vries Island; and in the same direction, but more distant, are the mountains of Idzu. On the right may be seen Enoshima and the peak of Oyama.

The road from Inamura Saki to the village of Koshigoye was the scene of many battles, fought in the middle ages for the possession of Kamakura.

A little further on the tourist crosses the stream called Yukiiai Gawa. Yukiiai means, to meet in the way from opposite directions. A very interesting incident is connected with this spot: Nichiren, the celebrated Buddhist priest who lived at Kamakura about A.D. 1250-1280, had incurred the displeasure of Tokiyori Hojo, the lord of that city, and was sentenced to be beheaded in the village of Koshigoye. The executioner had raised the sword, and was about to strike, when the weapon was broken into three pieces, and the priest remained uninjured. Astonished at this occurrence, the executioner sent a message to Kamakura to beg that Nichiren should be reprieved; at it was supposed that a miracle had already saved his life. Tokiyori, at the same time repenting of the sentence, had sent an attendant to order his pardon. The two messengers met at this brook and hence the name.

KOSHIGOYE. The relics of Nichiren are preserved here in a temple called Kiukoji. A tomb in the cemetery of this village called Chojatska, contains the remains of the sixteen children of a rich man, who were devoured by dragons.

KATASE. There is nothing at this villarge to attract the attention of the visitor, beyond a Buddhist temple of little celebrity. Here, though, the jinrikisha or horses are left, and a little rest taken, as fair accomodation may be obtained at the "Kashiwaya."

ENOSHIMA is a delightful resort for a large number of pleasure seekers. Even in winter the island is well worth a visit, as the scenery is ever beantiful, and the rocks are clothed in perpetual green foliage.

Enoshima is an island only during spring tides, or when the wind blows strongly from the sea, being a peninsula under other circumstances. Here are two large tea houses, where foreigners can stop at, Tatsubanaya's where the owner and his ancestors have lived for upwards of two or three hundred years, and the Houchi of comparatively modern date. The best inn though is the "Iwamotoya."

On the island is a narrow inclined street, full of hotels and shops, where coral, sea, shells and many curiosities, worked into ornamental and useful articles are exposed for sale. Here, many specimens of the "*Hyalonema Sieboldi*" (*hosu-gai*) are seen. This rare and interesting sponge, which grows with its glassy cable downwards, is found only in deep water, at some distance from the coast of Japan.

Enoshima is noted for its delicious fish, which are kept fresh in deep ponds until required for use. Divers are daily employed in bringing to the surface awabi and cray-fish. Huge crabs measuring ten to sixteen feet between the extremities of the outstretched claws, are sometimes caught.

The origin of Enoshima, as traslated from the Japanese, is as follows:

"In the sixth year of the reign of Kai Kua Tenno (152 B.C.) a great storm arose at night off the coast of Sagami. Black clouds covered the sea, and the waves reached unto the heavens. In the morning celestial music was heard, and in a parting of the clouds, appeared a beautiful lady of divine form, accompanied by two boys of exquisite beauty. The storm ceased, the black clouds were dispersed, and thei sland of Enoshima appeared with the heavenly lady sitting on its top." This lady was Benten.

Many years ago, the people of Sagami were terrified by five large dragons, which lived in the marshes, then so abundant. Hundreds fell victims to these rapacious monsters; and one rich man lost the whole of his children. Benten however, tamed the dragons, and rendered them powerless to do harm.

There were several temples on this island, one of which was devoted to the worship of this goddess.

There is also a cave, said to have been made when digging for gold. It may be entered with safety at low water. The bonzes will supply lights. The original shrine of Benten was formerly kept in this cave, but has since been removed to make it agree with Shinto principles.

On returning the road strikes the Tokaido at Fujisawa. The Tokaido will then be followed by the tourist until he has reached the town of Hodogaya, when turning to the right in a short time he will find himself back in Yokohama.

For description of places between Fujisawa and Hodogaya see next "Trip."

A Trip to Hakone.

EXCURSIONISTS going from YOKOHAMA to HAKONE generally take a jinriksha with two coolies and go over Noge Yama and thence across the fields to HODOGAYA, where they strike the TOKAIDO; from thence to ODAWARA they have good road.

If the visitor prefers he can engage a carriage and go by the same road, excepting that HODOGAYA must be reached by the way of KANAGAWA.

Below is the itinerary as far as HAKONE:—

			Distances between each consecutive place.	
YOKOHAMA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
HODOGAYA	1	23	1	23
TOTSKA	3	23	2	—
FUJISAWA	5	32	2	9
HIRATSKA	9	14	3	18
OISO.....	10	5	—	27
ODAWARA	14	5	4	—
YUMOTO	15	5	1	—
HATA	16	5	1	—
HAKONE	18	23	2	18

After the start from Yokohama, having passed the town of HODOGAYA, and the villages of KAMASHIWA and KASHIWA, the first place where the coolies take a short rest is at TOTSKA.

About a mile to the South of TOTSKA, on the right hand of the road to KAMAKURA, are some artificial caves (Taya no Ana). Representations of many living and imaginary creatures are carved on the wall.

With the exception of a few straggling hamlets here and there, no towns and village are passed on the main road between TOTSKA and FUJISAWA. But about half a mile from the latter place, the village of Nishimura is seen to the north-west of the road; and the village of Okio, a little nearer, on the south-east.

FUJISAWA is a busy commercial town situated on the *Sakaigawa* (Boundary River), so called because it forms the boundry of two provinces, Takaza and Kamakura. Fujisawa contained a very fine temple called Shojokoji, belonging to the Godo sect of Buddhists. It was burnt down in 1880, but is now being rebuilt.

The Mikado and Shogun, frequently came here to worship; and occupied some of the handsome apartments during their stay. The presiding deity is Taikosama. Many members of the Hojo family are buried in the cemetery adjoining this temple.

The best hotels at this place are Tomoyeya and Kameya.

Resuming the journey, the villages of Hatori, Kowada and Machia are passed.

In the spring, thousands of people are met wending their way to all parts of the country. They go in companies of five or six. Some are dressed all in white, and are called *Oyama-Mari* (The going to Oyama); others are known by the name of *Kompira-Mari* (The going to the temple of Kompira). Those habited in tight-fitting clothes, a broad sun hat and straw sandals, present the most striking appearauce. A piece of straw matting envelopes their bodies, and is used as a protection against heat and rain. When camping out in the open hair, the matting is utilized as a carpet to sit upon. All of the above pilgrims (*Dosha*) are supposed to be making a pious tour to worship at those places which their name designates.

HIRATSKA is of little importance, beyond containing two or three good tea-houses, where the visitor may rest.

OISO possesses such an aspect of cleanliness and quiet, that many travellers are tempted to pass the night at one of the comfortable tea-houses to be found there. About dusk, fifteen or twenty girls will be seen promenading the principal street. They are dressed in the most gaudy colors, and with painted faces and rouged lips, are out for exhibition before plying their unfortunate trade.

BETWEEN OISO and ODAWARA, villages are passed in the following order:—Nishi Koiso, Kokubu-Hongo, Kokubu-Shinjiku, Kawaguchi, Minomiya, Yamanishi, Hanewo, Maikawa, Kaku-butsum, Shakatsu, Sangahara and Nakajima.

ODAWARA brings the traveller to the end of his day's journey, unless he prefers, ascending the Hakone Mountains, to sleep at Hakone.

Odawara is situated on the Hayakawa (Rapid River); so called because it flows rapidly down the Hakone range. It has its source in the north-west portion of the Hakone Lake, and empties itself into the Bay of Odawara.

Odawara possesses considerable historic interest. From the year 1200 to 1600, it was a city of much importance. It was for a long time the residence of the "latter Hojo family." They came from Ise, about 1500 and after conquering Idzu obtained possession of Odawara. This family was afterwards annihilated by Hideyoshi (Taiko Sama). After the fall of this house Odawara fell into the possession of the Okubo family. The castle is now in ruins, and the moats are filled up with rubbish. There are some very good hotels, one of which, the Kataokaya, has special accommodations for foreigners.

Before arriving at Yumoto the road crosses the Hayakawa at Sammaibashi where carriages are left, and the rest of the road to Hakone is made either on foot or jinriksha.

YUMOTO, is a pretty village noted for the manufacture of wooden articles. Here a road branches off to the right leading to Miyanoshta, of which mention will be made further on. Following the Tokaido the traveller will then come to HATA a long and narrow village, about midway between Odawara and Hakone, of little importance, although once famous for the skill of its inhabitants in the manufacture of wooden wares.

HAKONE. The entrance to Hakone is through avenues of magnificent trees. This village has some good hotels, as the Kashwaya, Yamamotoya and Hafuya. These houses are very near the lake, which has so many attractions for foreigners. The lake consists of a sheet of pure water, elevated above the level of the

sea, about 3,000 feet. Even on the hottest day in summer, it is delightfully cool near its banks. It is nearly two *ri* in length between its two extremities, north-west and south-east. In the widest part it measures 24 *cho*, and in the narrowest about 12 *cho*. It is very deep, and is supposed to lie in the crater of an extinct volcano. The outflow of the water which passes through a tunnel at one end of the lake, irrigates the rice fields of seventeen villages on the plains below. Boats are readily procured at Hakone for enjoying a row on the lake.

Fishing is not much indulged in, as the fish are coarse and have an insipid flavor. There are many hot sulphur springs and solfataras in the neighbourhood, particularly on the North side of the lake. Hakone is a great summer resort for foreigners. It has pleasant walks which are full of historic and scientific interest.

Miyanoshita and its Vicinity.

The traveller leaving the Tokaido at Yumoto, or a short way before at Sammaibashi turns to the right and proceeds to Miyanoshita, a distance of about 2 *ri*, passing the two hamlets of TONOSAWA and OHIRADEI.

MIYANOSATA is one of the summer resorts of foreigners residing in Japan. The two best hotels, or rather the only two hotels where accommodations in foreign style can be had, are the Fujiya and Naraya, the last one being the most prettily situated. It frequently happens, during the warm season that every room of these hotels is occupied, still lodging will always be found as the sojourners are always moving from place to place in the neighbourhood.

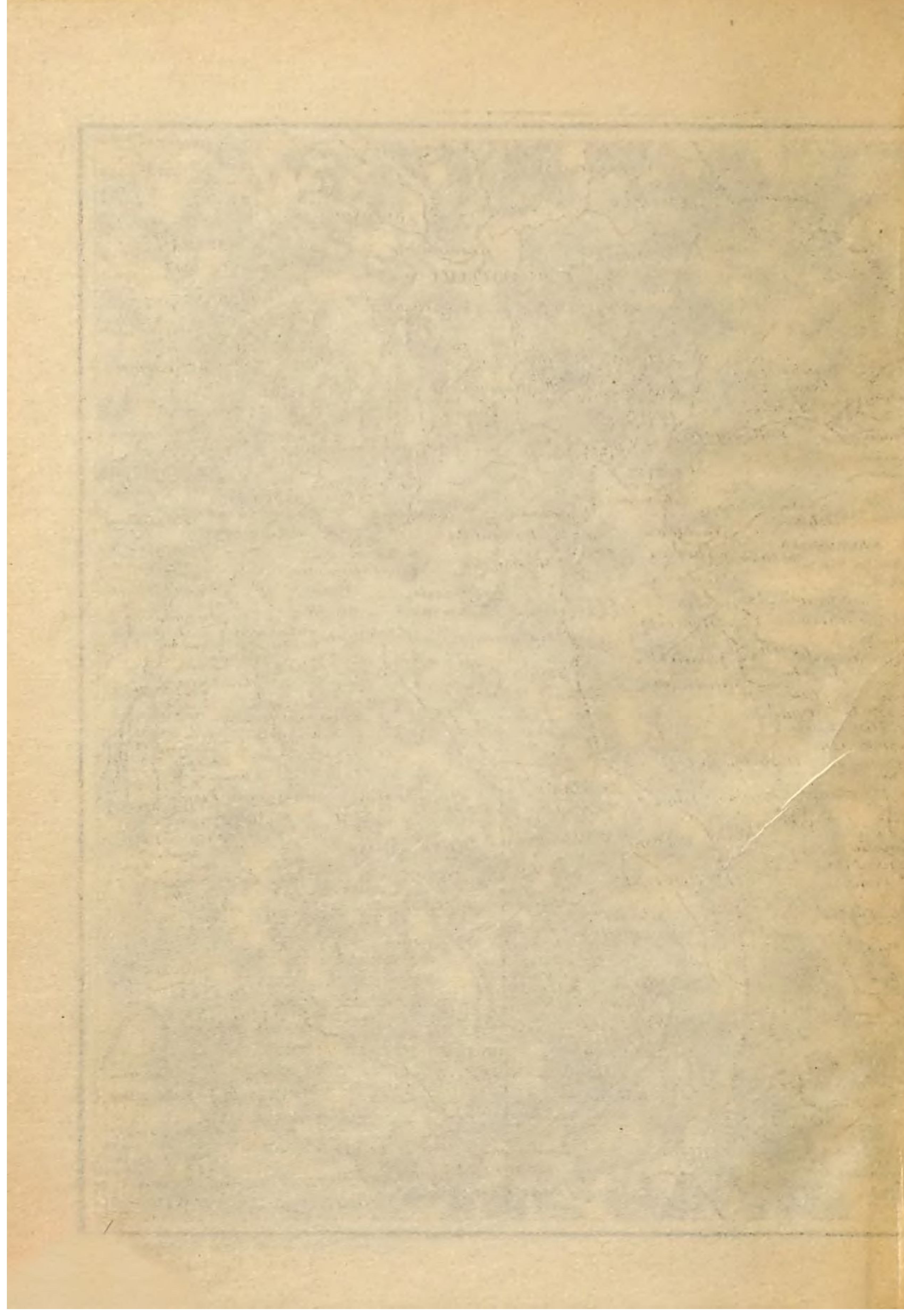
Miyanoshita and the places in its vicinity are celebrated for their hot mineral springs containing sulphur and other therapeutic ingredients. In any of the inns, where the tourist may be resting, he will find baths of these waters which are brought from the hills in a succession of bamboo pipes.

Within a few miles of Miyanoshita are many places interesting for their location, and the medicinal waters just mentioned. One day may be taken for visiting Hakone by way of Ashinoyu. The distance between Miyanoshita and Hakone is 2 *ri*, Ashinoyu being about half way between the two.



YICINITY OF MIYANOSHITA





After leaving Miyanoshta and passing SOKOKURA, which may be said to form its western end, in about a quarter of an hour the village of KIGA is reached. Here turning to the left the tourist will find himself on the road to

ASHINOYU. This place is well known among the Japanese, who flock from all parts of the country to be cured of skin and other loathsome diseases. The efficacy of the sulphurous water of Ashinoyu is beyond a doubt. In many cases the native patients are so weak from the effect of disease, that they are not able to walk and have to be carried in *kago* to this village; but often after going through a regular course of bathing for a couple of weeks return to their homes restored to health.

The Hotels, Kinokuniya and Matsusakaya, have accommodations for foreigners.

From Ashinoyu to Hakone the twin-crested mountain of Futagoyama is passed to the left, after which nothing is met worth describing.

Another day may be spent in ascending Ojigoku and the Otomi pass. Taking the road to Kiga, and following that of Ashinoyu for a short distance, a turn is made to the right, when, after passing the foot of Kamurigatake, Ojigoku will come into view.

OJIGOKU (Big Hell) is a perfectly barren, sulphurous mountain, about 1,300 feet above the level of the sea. Over and through it flow streams of sulphur water, and from the cracks, one comes to now and then, break the sound of subterranean rivulets and the vapor that arises from the boiling waters below. The surface of the mountain is covered with sulphurous deposits, and there is no path over which one unaccustomed to the dangers of the place could go with safety. The native guides use the greatest precautions, for the solid portions of the mountain are constantly shifting, and the whole party might be precipitated through a gap made by their united weight. The guides, who use long bamboo poles to try the ground in front and on either side of them, must be followed in single file, with sufficient space between each member of the party, who also carry long poles, to guard against too great a weight being in the same place at one time. Along the more dangerous portions a narrow path is made by such of the natives as may have lately crossed the mountain by placing a line of stones on either side, and frequently within a foot of these stones the poles may be thrust through the crust, when upon the withdrawal of the pole a rush of vapor will come forth. The view from the top of Ojigoku is exceedingly beautiful, and the traveller will recognize places already, or about to be described.

Descending the mountain by its northern side the path may be taken which leads to

OTOMITOGÉ. From this pass on the one side the traveller looks back on the Hakone lake and on the valley through which he has passed, while before him lies outspread the vast level plain from which the harmonious curves of Fujiyama sweep upward. After having rested a while the road back to Miyanoshta is followed, passing under the peak of Kintokisan, 1200 feet high, and through the villages of SENGOKUHARA and MIYAGINO.

DOGASHIMA. Almost under Miyanoshta lies this quiet little village inbedded between mountains. Two paths lead from Miyanoshta to Dogashima, one of which runs along a waterfall.

ATAMI.

ATAMI, is another place of resort for foreigners and Japanese before the commencement of winter, as the climate here is very mild. The two best hotels are Shinseisha and Watanabe, the first one being noted for having within its grounds a geyser of steaming water.

Atami can be reached either from Hakone or direct from Odawara. The time taken to walk from Hakone to Atami is about 6 hours, and the only village passed is that of Higane.

The itinerary from Odawara is as follows, the road running almost the whole way along the seaside:

			Distances between each consecutive place.	
ODAWARA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
NEBUKAWA.....	1	32	1	32
ENGURA	1	44	—	12
YOSHIHAMA	4	02	1	30
IDZUSAN	6	14	2	12
ATAMI.....	6	32	—	18

From Hakone to Fujiyama via Yoshiwara.

From HAKONE to FUJIYAMA via YOSHIWARA the itinerary is as follows :

Distances between each consecutive place.				
HAKONE to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
MISHIMA.....	3	28	3	28
NUMADZU	5	10	1	18
HARA	6	28	1	18
YOSHIWARA	9	34	3	6
OMIYA.....	13	3	4	—

Resuming the journey HAKONETOGÉ is reached. This pass was first opened in the year 802. Previous to that time, travellers West were obliged to cross the Ashigara mountains. We read that the Ainos, who inhabited the eastern provinces, crossed the barrier, and ravaged the country round about Suruga. Up to the end of the year 1866, the pass was in possession of the Shoguns. It had much the same appearance as at the present day, that is, with regard to its hotels, tea-houses, shops, people, etc. Officers were stationed at the town of Hakone, to prevent those Japanese passing who were not provided with passports, in which their persons were minutely described. Males and females had to undergo an examination to discover that they had no wound, tumour etc., not mentioned in the passport. An old woman attended to ladies; and the latter, unless willing to give a bribe, were obliged to take down their hair, which had occupied hours to dress.

In 1868, a battle took place here between detachments of the Shogun and Mikado's troops, resulting in great loss of life on both sides.

At a short distance from Hakonetoge, Yamanaka (within mountains) is reached. Well does it deserve its name, being so enclosed by hills and rocks, as to shut out pleasant views. As the open country is again reached, the scenery becomes very beautiful. A fine view of Fujiyama is obtained, and also of the Ashtakaya mountains. Rivers and towns look very small at such a distance.

The coolies descend the mountains at a slow trotting gait and the villages of Sasobara, Mitsuya, Ichinoyama and Takahara are passed in succession. They contain little or nothing of interest.

MISHIMA. Arrived here, the traveller will do well to order the coolies to take him direct to the "Seki," which is a large and comfortable hotel, and the best one to stay at in this place. Mishima is a busy little town. An extensive trade is done at the hotels and tea-houses. Travellers passing to and fro over the Tokaido stop at Mishima.

There is a temple dedicated to the worship of the god Miyojin Sama. The building is very large and of modern erection, the old edifice having been destroyed by fire some years ago. There is a gilt representation of Miyojin and two holy horses (*jimma*) made of wood, which were presented to the saint in memory of the two beautiful horses he used when an inhabitant of this earth. There are several minor deities. The approach to the temple is over a stone-paved walk, on the right and left of which are long oblong ponds well stocked with gold fish of large size. Women sell *fu* (a food made of wheat flour) to visitors, who are inclined to feed the fish.

Jinriksha, if wanted, must be engaged here for Yoshiwara.

NUMADZU. At the other end of the town, the police station is seen, where passports are demanded. Close by is the telegraph office. The bridge on the right leads to the *Shiro* or Castle formerly occupied by a daimio named Midzuno, who was in the annual receipt of 30,000 *kokus* of rice or about \$260,000. The mansion was demolished fourteen years ago. Within the Castle grounds is an academy, where a large number of students are instructed in Japanese and English learning. A missionary resides there. Numadzu has also a theatre, which is occasionally visited by popular actors from Tokio.

To obtain a good view of the surrounding country, the visitor will do well to ascend the Ashtakaya mountains. They are about 4000 feet above the level of the sea.

Numadzu is well stocked with hotels, but Toraya is the more frequently patronized by foreigners. There are several temples which should be visited if time allows.

HARA. This is a clean little town to the West of Numadzu. The country is very pretty, and flowers and fruits are seen everywhere. Oranges, figs and persimmons grow in abundance.

The well laid out grounds of Mr. Uyematsu, a Japanese yeoman, are very much admired. No one passing Hara ever neglects to pay them a visit. All strangers are admitted by courtesy of the proprietor, and allowed to examine his large collection of Japanese plants and trees. Most of the former are grown in flower-pots kept in roofed houses. One tree, about fifteen feet in height, particularly attracts attention as it is said to possess electrical properties; so much so that when the trunk is rubbed with a silk handkerchief, the leaves at once become erect. This tree is called *saru-suberi* or slippery monkey. Tea and cake are generally brought to the visitor, for which he has nothing to pay; but the servant expects a small gratuity. Strangers are requested to write their names in a book kept for the purpose.

The name of the best hotel is Kanukiya.

KASHIWABARA is the name of a small village a little further West. Travellers frequently stop here to partake of the deliciously cooked eels for which the place is noted. A good hotel at which to rest a short time is Matsuya.

YOSHIWARA is a quiet and neat little town, but possesses nothing to interest the visitor. Should he wish to rest, he can not do better than go to the hotel called Takasagoya.

Here the Tokaido is left, and strangers make the best of their way to

OMIYA. The residents here are principally gentlemen, and retired merchants. It would be difficult to find a more pleasant or snug retreat. Within a short distance of the town is a miniature lake of pure water. Many come here in the spring to enjoy themselves on its banks, and to admire the cherry and plum blossoms, for which this locality is so celebrated. Two of the cherry trees are said to be upwards of 400 years old. Having secured quarters at one of the hotels, it will be well to engage a guide or guides for the following day. One will be found sufficient for two persons; but if the company number three or four, two ought to be taken.

FUJIYAMA is an extinct volcano. Eruptions are mentioned in the chronicles of Japan as having occurred in A. D. 799, 864, 936, 1082, 1649 and 1707. Though surrounded by mountain chains on three sides, Fuji is not of them, as it rises from a plain on three sides, while on the side of Omiya the base is washed by the

ocean tides. The glory of Fuji is its symmetrical contour. Only on the south-east side is there any break in its majestic beauty. Its height is about 12,300 feet, and probably there is not another mountain of its altitude that presents fewer obstacles to its ascension. The circumference at the base is about 123 miles. The ascent may be made from five different points or villages, located at its base and quite distant from one another, so that people coming from any point of the compass need not make any long circuit to enter upon its ascent.

Fujiyama is holy ground to great multitudes of Japanese who make annual pilgrimages up its heights. A curious spectacle is presented by the crowds of pilgrims meeting here; those coming down mingling with those going up, all of them dressed in white garments, with a rosary of beads suspended from the neck and bearing a staff; and suspended from the belt encircling the waist of the head-man of each band a bell, whose jingle rings out upon the air at all hours of the day and night.

From Omiya to the summit the distance is estimated at ten *ri*. The best time in the year to ascend is from the middle of July to the middle of August. Several roads diverge from Omiya and wind up the mountain; but it should be left with the guides which one to choose. These hardy men, not only conduct strangers to the top, but carry their luggage strapped to their backs. This among other things should consist of warm rugs and overcoats, a supply of provisions and some bottles of water or lemonade, as water may not be obtained before reaching the cone. A good telescope would be a source of great enjoyment. The guides furnish their patrons with staves about six feet long. Straw sandals (*waraji*) are much preferable to boots or shoes, for those who can wear them as being less likely to slip; but several pairs of these will be required. The start should be made, not later than 4.30 A.M. The distance of about three *ri* can be accomplished on horseback or by *kago*, until the arrival at a small shrine, when it is necessary to proceed on foot.

The guides walk nimbly before, while the visitors, planting their staves firmly in the ground follow in their wake. The ascent is accomplished after much labour. At about noon lunch is taken, sitting on a log of wood, under a canopy of trees. As the upward march is continued, vegetation becomes less abundant, until only the hardiest trees and plants are met with.

At last even these disappear, and the travellers arrive near the cone, and find themselves walking upon brownish-black lava. On this part of the mountain is a strong stone-built hut, very rudely constructed, and destitute of matting and other necessities of Japanese civilization. Nevertheless, travellers are very glad to recruit their strength with a short rest. Similar huts are distributed at equal distances from this place to the top of the mountain. Now the ascent becomes more difficult; the staff is found more useful than ever, the indications of a path are very faint, but the travellers follow the guides and at last at about 5 P.M., the summit is attained, and the weary climbers are not sorry to rest themselves in hut No. 10.

After partaking of a little refreshment, the excursionists go out and reach the top, where a number of priests will be seen occupying themselves in affixing a large red stamp upon the clothing of the pilgrims as they present themselves for the purpose.

There is a parapet of lava built on the outer edge of the top, inside of which there are a number of huts built, in a continuous line, for the accommodation of visitors. The summit of Fujiyama is about 2000 feet in diameter, the northwest and southeast portions of the circumference being somewhat higher than the remainder. The crater is nearly circular and has a mean diameter of 1,500 feet, the depth being 548 feet, its sides tapering down as do the sides of a funnel. There is no water on the mountain, except on the summit, where a limited supply can be got from two well-like holes, one of them being almost directly opposite the other, and just below the edge of the crater. There is a roadway leading around the summit that is easily traveled and from which views are obtained embracing every point of the compass. Words are inadequate to describe the grand panorama which everywhere unfolds itself to the view. The mountains of thirteen provinces are seen; and also hundreds of towns and villages, which, half concealed by the abundant foliage of gigantic trees, dot the mountains and valleys: while by the aid of a good telescope, far distant cities are brought into view. Bays and gulfs appear as little ponds; and rivers seem no larger than snakes, winding their tortuous paths between miniature hills. After an inspection of the crater already described the descent may be commenced, which is accomplished in a very few hours.

Fees paid to each guide: About 75 *sen* a day.

From Odawara to Fujiyama via Gotemba.

The itinerary to FUJIYAMA from ODAWARA via GOTEMBA is as follows :

			Distances between each consecutive place.	
ODAWARA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
SAMMAIBASHI	1	—	1	—
TONOSAWA	1	18	—	18
OHIRADAI	2	—	—	18
MIYANOSHTA	3	—	1	—
KIGA	3	18	—	18
MIYAGINO	3	28	—	10
SENGOKUHARA	5	10	1	18
OTOMITOGI	5	28	—	18
GOTEMBA	7	28	2	—
SUBASHIRI	10	28	3	—

For description of places between ODAWARA and OTOMITOGI see from page 65 to page 68.

GOTEMBA. At the foot of the long slope below Otomitoge lies the village of Gotemba, surrounded with a wide extent of highly cultivated lands, all showing the same careful tillage that is to be seen all over the country. This village is quite a pretentious one, and is a busy center of traffic and travel, having large and well appointed hotels, among which the Fujiya and Omiya are preferred by foreigners.

SUBASHIRI. The next stage is the village of Subashiri on the further side of the valley and at the base of Fuji. The road thither is a delightful one to walk over, as it leads through shaded avenues and paths.

Subashiri is only noted as being one of the immediate points from which a departure is taken to ascend the mountain. It boasts of one street only and may be designated as a village of hotels and restaurants. From one end of its single street to the other are hundreds of advertising flags displayed. Hundreds of bright-colored streamers float on the breeze, each telling its tale of superior accommodations to be obtained at the place from which it is suspended. Foreigners prefer though to pass the night at Gotemba, as its hotels are cleaner and have better accommodations.

At the extremity of Subashiri there is placed a *tori*, and there stands a temple dedicated to the worship of the god of the mountain. Many of the pilgrims who congregate at the village on their way to Fujiyama arrange to spend the night here, and worship at this temple.

FUJIYAMA. Going over five miles of road, after leaving Subashiri, the traveller comes upon a tea-house, where rest can be taken for a short while. From here the way becomes mountainous. A mere path is worn out among a thick timber growth and the ascent is more pronounced. There are three worshiping places and nine stations where accommodations, in the way of shelter and drinking water, may be obtained. Food is not to be had at any of these places.

The three worshiping places are attended by the priests or guardians of the mountain, and they are so placed, that every one must pass through them as he passes up or down. Money is expected from all. The officiating priests offer a glass of water in the way of refreshment and nothing can be more acceptable. They also have charms for sale to these who will purchase.

The first of the nine stations is near the line where the forest growth is dwarfed to scrubby proportions, and where the real ascent by climbing commences. The stations are about one *ri* distant from each other. They are all built of lava, the roof being weighted down with heavy blocks of the same material, to keep it from being blown off by wind storms that rage on the mountain. From the eighth station, the most tedious walking has to be accomplished, until arrived at the top the last twenty or thirty feet will be found regularly laid and leading to a *tori* under which the traveller passes. Turning to the left the path which leads from Omiya will be met (*see page 63*).



From Fujiyama to Tokio.

The traveller, in order to vary the journey, will do well to return by the Koshiukaido, a part of which passes through the interesting silk and mulberry district. The following is the itinerary:—

			Distances between each consecutive place.	
	to	Ri	Cho	
4 KAMI YOSAIDA at the Northern base of FUJI- YAMA	}			
SHIMO YOSHIDA		—	18	— 18
KAMIRURECHI		1	18	1 —
ONUMA		2	3	0 21
TOKAICHIBA		3	7	1 4
YAMURA		3	25	— 18
TOKAICHIBA		4	7	— 18
TANOKURA		5	10	1 3
ODZUKI		5	33	— 23
KOMAHASHI		6	13	— 16
SARUHASHI		6	35	— 22
KAMITORIZAWA		7	25	— 26
SHIMOTORIZAWA		8	15	— 26
INUME		9	21	1 6
NODAJIRI		10	16	— 31
TSURUKAWA		11	21	1 5
UENOHARA		12	3	— 18
SEKINO		13	1	— 34
YOSHINOE		13	27	— 26
YOSE		14	25	— 34
OHARA		15	6	— 17
KOBOTOKE		16	28	1 22
KOMAGINO		17	18	— 26
HACHIOJI		19	9	1 27
HINO		21	—	1 27
FUCHIU		23	8	2 8
FUTASHIKU		24	31	1 23
KAMITAKAIDO		26	18	1 23
SHIMOTAKAIDO		26	28	— 10
NAITO-SHINJIKU		28	30	2 2
NIHOMBASHI		30	30	2 —

O y a m a .

The itinerary from YOKOHAMA to OYAMA is as follows :

			Distances between each consecutive place.	
YOKOHAMA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
KASHIWO	2	27	2	27
CHOGO	4	33	2	6
YODA	6	24	1	27
FERRY—				
TODA	7	15	—	27
KASUYA	8	15	1	—
ISHIKURA	9	23	1	8
KOYASU	9	27	—	4

The road to Oyama runs through an undulating country with pleasing scenery, but having no temples or historical associations worth describing. There is a horse race held every year in February at a race course situated between the villages of Okadzu and Chogo. The Sagamigawa is crossed by ferry at Toda. From here to Koyasu the road is almost always ascending.

KOYASU, at the foot of Oyama, is approached by about 500 steps divided by spaces between each ten or twelve. In this village are innumerable tea-houses, where visitors can take up their abode for the time being. Komaya and Izumaya are recommended to foreigners.

OYAMA (Big Mountain) is another place often visited by the foreign residents of Yokohama and Tokio, and by the Japanese, as this too is a sacred mountain. The distance from the end of Koyasu, nearest to the mountain, to the crest is about 30 *cho*.

The summit is about 4000 feet high and for more than half the distance is reached by stone steps. Half way up the mountain is a large temple and on its crest is another small sanctuary in a ruined state. From near this place a fair prospect can be had of a large tract of country, but cannot be compared with the view that can be obtained from the tops of mountains already described.

Yokoska.

YOKOSKA ranks among those interesting places which tourists first visit, not only to enjoy the scenery, but because it is only one mile distant from Hemi Mura, near which place the grave of WILL ADAMS, the celebrated English pilot is found.

At this places, situated in Susquehana Bay, are the Arsenal and Dockyard of the Government. The Mitomiya is the hotel mostly frequented by foreigners.

To reach Hemi-mura from Yokoska, the visitor has only to pass through the gate in front of the landing wharf, and turn to the right, when he will soon find himself on the desired road. After a few minutes walk a temple belonging to the Shinshiu sect of Buddhist and founded by Shinran is seen on the right. For a small fee the priest will exhibit a bronze image of Kwannon in a gilt case, together with a long leaf, such as the people of Burmah and Siam use for writing on. This is covered with characters and set in a gilt frame. Three figures are very skilfully represented on the latter, said to have been carved by Adams, who, if the priest is to be believed, worshipped them according to the Buddhist rites.

About ten *cho* distant from this temple, entailing a walk of about half an hour up hill, are the great attractions of this locality, the tombs of Will Adams and his Japanese wife, discovered by Mr. J. Walter of Yokohama in 1872.

This celebrated pilot left the shores of England to join a fleet of ships, fitting out in Holland for a voyage of trade with Japan. The enterprise proved most unfortunate. The ships had to contend with boisterous weather, and the crews suffered greatly. Only one of the fleet, with Adams on board, reached her destination, in the year 1607. On arriving at Japan the troubles of the survivors were not at an end, for they were treated by the natives with much cruelty. The authorities, however, finally relaxed their severities, and the unfortunates were afterwards treated with kindness. Adams owing to his knowledge of mathematics and ship-building, became a great favorite of the Shogun, who conferred upon him the annual revenue of 250 *koku* of rice and a tract of land at Hemi Mura. Adams, although

treated with respect and honor, nevertheless, wished to return to England, as he had there a wife and daughter. This not being allowed, he took to himself a Japanese wife, by whom he had a son and a daughter. He lived for many years at Anjin-cho, near Nihombashi, Tokio. Before dying, he choose this spot for his grave. It commands a good view of the surrounding hills and bay. The original expense of the tombs and stone lanterns, was defrayed by his neighbors living at Anjin-cho. One of his countrymen had a stone walk and flight of steps constructed by means of which, the tombs are made of easy access. He left \$2465 to be equally divided between his English and Japanese family.

Many Japanese believe themselves to be his descendants. The people of Anjin-cho celebrate an annual festival in his honor on the 15th of June.

Yokoska may easily be reached, in about two hours, by the steamers which leave Yokohama four times daily, and allows the tourist to remain there nearly all day.

The visitor may return by Hemi Mura, Kanazawa, Tomioka, Machia and Negishi. Hemi Mura is distant from Kanazawa about three *ri*.

Kanozan.

KANOZAN—(Deer Mountain). When looking across the Bay of Tokio, on a fine day, the mountains of Kadzusa and Awa are visible. This range is called Nokogiri Yama (Saw Mountains), as when viewed from a distance, its profile has a serrated appearance, resembling the teeth of a saw. Kanozan is one of the highest hills in Kadzusa.

A fine old temple, belonging to the Nichiren sect of Buddhists, is situated on the top, within a grove of gigantic and venerable trees, planted some hundreds of years ago. Kanozan may be considered the centre of the most picturesque scenery in the Empire. In the village of Wamachi are some good hotels where the tourist may rest. At some distance from this there is a view of the "ninety-nine valleys" (*kujiuku dani*), and at Torizaki, nearly $\frac{1}{2}$ hour from Wamachi, there is a splendid prospect of the Bay of Tokio, Fujiyama and Yokohama. Near the village of Tagura a very large camphor tree (*ksu no ki*) is to be seen.

About 18 miles East from Kanozan, on the coast, is Kominato, celebrated for being the birth place of Nichiren, the founder of a sect of Buddhists. Thousands of pilgrims resort to this place every year. This part of Kadzusa possesses much classic and historical richness. The largest town is Ksaradzu, which can be reached by taking a boat from Yokohama. The Bay is here, about 15 miles wide. Four good rowers perform the distance in $3\frac{1}{2}$ hours. From Ksaradzu a new road has been made leading to Kanozan. The distance between the two last places is about 4 *ri*.

Kanozan can be also reached from Tokio, by water as on alternate days a little steamer leaves Fukagawa, in that city, for Ksaradzu. The distance from Tokio to Ksaradzu overland is about 18 *ri*.

A Visit to Narita.

This town is situated in the north-east of the province of Shimosa, about 15 *ri* from Tokio, in a rural and pleasant district. It may be reached overland from Tokio; the itinerary, then, being as follows:

			Distances between each consecutive place.	
TOKIO (Nihombashi) to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
ICHIKAWA	3	25	3	25
YAWATA	4	19	—	30
FUNABASHI	5	29	1	10
OWADA	9	3	3	10
USUI	11	13	2	10
SAKURA	12	13	1	—
SAKASAKAI	12	31	—	18
SHUSUI	13	13	—	18
NARITA	15	13	2	—

Or it may be reached by taking boat at Yokohama and landing at Noboruto at a short distance from which is Chiba, the capital of Chiba Ken. Taking the road, then, which passes through Hasama, the road leading from Tokio to Narita will be met at Sakasakai.

On nearing Narita the stranger will observe here and there some monumental stones. Some of them are of great antiquity, while others have been recently constructed. They are all dedicated to Fudo Sama (the God of Fire). After passing Shusui, where rest can be taken at the Komeya, these monuments become more and more numerous until Narita is reached.

NARITA has about 600 houses and 3,000 inhabitants. Out of this number of residences, fully 500 are hotels. This may at first seem an exaggeration; but it will not appear so, when it is considered that accommodation is required for no less than 50,000 visitors every month. These come to worship at the Narita-do, a large temple on the side of a hill, in the center of the town, to which Narita owes its fame.

THE TEMPLE. This edifice is one of the most celebrated in Japan. It is situated in the centre of the town, and has a fine grove of imposing trees in its rear. It is dedicated to the god above mentioned. This temple belongs to the Tendai sect of Buddhists, which is one of the most powerful and influential in Japan. The edifice covers an area of 225 tsubo; it was erected 25 years ago, at a cost of 100,000 *yen*, and occupied five years in its construction; but the value of property has increased so much since then, that it is now valued at 500,000 *yen*.

The god Fudosama was brought from Kioto to Narita 943 years ago, and by its aid important victories are said to have been gained; one especially against the pretender Kasakado, a resident of the province of Shimosa, who during the reign of Shujiaku Ten-o, intrenched himself in a stronghold which he thought was impenetrable, and gave out that he was the rightful and sole sovereign of Japan. Troops were sent from Kioto to punish this usurper. General Hirosawa took Fudosama and the *amakuni* (sacred sword) with him to the battle-field, and after many conflicts, led his soldiers to complete victory. The Narita-do has seven times been destroyed by fire previous to the erection of the present edifice; but on each occasion Fudo Sama has escaped uninjured. This temple is supported by 30,000 subscribers who pay a certain sum monthly towards its maintenance, and also by contributions from the 50,000 who visit it monthly. The numbers of priests and retainers about the building is 180. Besides these,

100 day laborers are employed, and 50 others are constantly engaged in making charms, which are sold to the thousands who come to worship. The temple is ornamented with a great amount of carved work, representing groups of persons, as well as dragons and other mythological animals. Perhaps the most excellent specimen of workmanship, is a group of the 500 students of Shoga.

The first thing that attracts the notice of visitors on entering the temple, is the large number of persons at their devotions. Old men and women bent nearly double with age, others blind, and a few lame are imploring the fire god to grant them particular favors, while the young and robust run around the temple, as if their lives depended on their exertions, muttering prayers all the while. In order to obtain some special blessing, it is considered necessary to walk around the edifice a hundred times. Thousands do so, and as its circumference is a hundred yards, the distance accomplished is not far from six miles. On one side are a number of priests doing a good business by selling charms and pictures of the temple. On the right of the main building is another edifice containing much that is interesting. The traveller will remark a colossal octagonal machine revolving on pivots let into sockets in the floor and roof. This is the book-case, where all the holy books have been deposited for ages. Four hideous devils bear the weight of this ponderous machine on their shoulders. At the back of these sacred books, is to be seen a coil of rope $2\frac{1}{2}$ inches in thickness, made of human hair. In the course of one year it attains to the length of about fifty fathoms. It is wound around four pieces of bamboo, leaving a large vacant space in the centre, into which pilgrims throw their offerings of hair. This is sometimes done to pacify the offended Fudo, but more generally in confirmation of a vow, that they will offer their hair to Fudo if protected from shipwreck, robbers, disease, etc. Men cut off their queus, and women their long tresses. When the rope is long enough, it is sold to the owners of junks.

The priests of this sect of Buddhists abstain entirely from fish, flesh and fowl, living exclusively on vegetable diet; and those wishing to meet with a favorable reception from the God of Fire, must follow this example, for a time at least. Before the worshipper is allowed to bow before Fudo, it is absolutely necessary that his body should be thoroughly cleansed with cold water. Persons are seen kneeling in the yard, while men draw up water from the well and throw it over them. To endure this drenching during winter requires no small amount of endurance.

The chief priest, Haraguchi Shorin by name, is a Daimio, a man of great intelligence, devoted to his religion.

He is very partial to foreigners, and consequently receives with kindness and courtesy those who pay him a visit. He was born 72 years ago in Futso, and his studies during youth and afterwards, have rendered him one of the first authorities on the doctrines of Buddha.

A Trip to Nikko.

NIKKO (Sun's Brightness) is considered, and deservedly, one of the most lovely places in Japan. There is a native saying: *Nikko mi nai uchiwa, kekko oyu na* (until you have seen Nikko, don't say *kekko*—grand or splendid).

Some of its environs are very beautiful, and never fail to charm and interest the tourist. Nikko is celebrated for its mountain scenery, its Lake of Chiuzenji and for the many cascades to be found within easy travelling distance. The "Sacred Ground," forms its greatest attraction. Here are gorgeously entombed Iyeyasu, the founder of the Shogun Dynasty, and his illustrious grandson Iyemitsu. To see all the temples, shrines, tombs and relics within these precincts, several days will be required. On a first visit the tourist sees so many things to excite his admiration and curiosity, that he is unable to concentrate his attention upon any particular feature of interest, or to pursue a systematic examination of those places and things which are well worthy of study. Space will allow but a very brief description of what is to be seen here.

To reach Nikko the cars are taken at the Ueno R. R. Station in Tokio, and in about four hours Utsunomiya, the present terminus of the Nikko road is gained.

The itinerary from Utsunomiya is given below with the names of the best Hotels:

			Distances between each consecutive place.	
UTSUNOMIYA	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
"Ineya"				
TOKUJIRA	3	—	3	—
OSAWA . . " Matsuya " .	5	—	2	—
IMAICHI " HASHIDAYA "	7	—	2	—
HACHI ISHI (Nikko) ..	9	—	2	—

At Utsunomiya *jinriksha* are taken and the above road, lined with stately trees of pine and cedar is followed as far as

NIKKO.—The entrance to this place is very imposing. As the traveller nears Imaichi, he will observe a second avenue of cedars. This and the one he is pursuing, gradually converge, until they form a junction before the gate of the town. Nikko is surrounded by a range of mountains in the shape of a horse-shoe, and known by the name of Nikkozan (Mountains of Sun's Brightness.) These are situated in the north-west boundary of the province of Shimotske, in the department of Tsuga. The original name was Futa-ara Yama (Two Storm Mountains) on account of the hurricanes in Spring and Autumn, which issued periodically from a great cavern in one of the mountains. In 820 the priest Kobo Daishi, made a road to the neighborhood of the cavern, changed its name and thus quelled the unruly storms. The Nikkozan have been rendered holy by visits from the Buddhist saints Shodo Shonin, Kobo Daishi and Jigaku Daishi.

MIHASHI—(Sacred Bridge). The tourist, after passing through the gate at the top of Hachi-ishi, is attracted by a large red bridge, spanning the rushing Daiyagawa, which is at this point, about forty yards wide. It is very substantially constructed, and rests on stone piers of great solidity, fixed in the rocks. Associated with it is the following interesting legend: "When the holy Shodo Shonin visited Nikko for the first time and arrived at this spot, he found the rocks so steep and the flood that passed between them, so full of whirlpools, that it seemed impossible to get across. Appalled at the sight, he fell on his knees and prayed earnestly to the gods and Buddha for help, when in answer to his petition, there appeared on the opposite bank the faint outlines of the god Shinsa Daio, holding two green and red snakes, which he cast into the abyss. In an instant a long bridge was seen to span the stream, like a rainbow floating among the hills. Shodo Shonin and his disciples passed over in safety." The present bridge was built in 1635, and is 84 feet long and 18 wide. It used to be closed to all passengers except the Shogun. The shrine of the god Jinja Daio stands on the side of the road opposite to the northern end.

THE MANGWANJI. About 40 yards down the stream is a "temporary bridge." Crossing this and turning the left, the tourist ascends the Nakasaka road through a small forest of

cryptomerias, and finds himself at the back of the Hombo. Such was the name given to the enclosure which contained the house where the abbots took up their abode. It was burned down in 1871, and in its place was built the monastery called the Mangwanji.

JODO IN.—On the right of the Hombo are the remains of the Jodo In monastery. Within the grounds stood a rough stone erected to the memory of Adachi Morinaga, one of Yoritomo's most faithful servants. It was he who cajoled his master into marrying Masako, the famous Nun Shogun.

Within another enclosure, back of the Jodo In, is the San Butsu Do (Hall of the three Buddhas), and a black column of copper 42 feet high called the So-rin-to, erected about 1643.

TO SHO GU.—This is the name of the mausoleum celebrated for containing the tomb of the renowned Shogun Iyeyasu. It is situated on the southern slope of a hill behind the temple where the Gongen of Nikko have been enshrined for ages. Three days after the burial of Iyeyasu, the tittle of Sho-ichi-i Yosho Dai Gongen was conferred upon the departed hero, by a decree of the Mikado. This title was afterwards changed to Gu or Miya, this being the highest honor that it is possible to pay to the dead. There are only twenty-one shrines in Japan thus honorably distinguished. Iyemitsu, the third Shogun, who died 1651, was buried within the bounds of the shrine in the same year. He is known by the posthumous title of Taiyu-In.

Follow the southern wall of the Mangwanji, and along its western side. On the left is an enclosure wherein once stood a palace intended for the reception of the Shogun during their visit to Nikko. After its demolition, the Shogun took up their quarters in the Hombo. Ascending some broad steps, ornamented with cryptomeria on either side, the tourist sees a large granite *Torii* presented by the Prince of Chikuzen in the year 1681. Its height is $27\frac{1}{2}$ feet, and the diameter of the columns $3\frac{1}{2}$ ft. On the left is a wooden Pagoda (*To*). It has a very graceful appearance, and is beautifully painted. It is 104 feet in height, and the roof measures 18 feet on each side. This monument was the offering in 1650, of the Daimio of Ohama, in Wakasa. The signs of the Japanese zodiac, painted in a life-like manner adorn the lower story. Notice the pavement 40 yards in length, which

extends from the Torii and leads to the bottom of the steps, crowned by the Niomon (Gate of the Two Kings.) Here are three beautiful storehouses (*San-jin-ko*) painted a bright red, containing respectively the utensils used at the ceremonies performed in honor of Iyeyasu, pictures and Buddhist scriptures, and the furniture and other articles used by that hero during his life. On the left of the gate is a gigantic tree of the species called *koyamaki* (*podocarpus macrophylla*). Notice the holy-water cistern made of a solid piece of granite, and protected by a roof supported on twelve square pillars of the same stone. It was presented by Nabeshima Shinano no Kami, Prince of Hizen. Near this cistern is the Kiozo, a storehouse for Buddhist scriptures. Ascend the flight of steps, and examine the bell tower within the court on the right of the two stone lions. It is of most excellent workmanship and highly ornamented. There is also a bronze candelabrum given by the King of Riukiu, and a bell presented by the King of Korea, called the moth-eaten bell, because of its having a hole at the top. On the left stands a drum tower a candelabrum and a temple formerly dedicated to Yakushi Niorai. Ascending the flight of steps, on the platform of which stands the marvellous Yomei Mon the tourist has an opportunity of admiring such specimens of architecture, carving and painting as are but seldom met with. Pass through the gate and enter a second court enclosed on three sides by cloisters. Here the priests used to chaunt their orisons when assembled for the great annual festivals. On the fourth side it is confined by a high stone wall built against the face of the hill. On the right of the gate are two buildings called respectively Goma Do and Kagura Do. The first of these edifices contains an altar, on which is burned the fragrant cedar; and the second contains a stage for the performance of the religious dance called Kagura. Over the door is a carving of the sleepy cat (*nemuri no neko*). This is one of the many productions of the skillful left-handed artist Hidari Jingoro. Many wonderful stories are related about him. One is as follows:—Prior to his great popularity, he came to Tokio on some business, and became deeply enamoured of a certain beautiful and wealthy lady. The poverty of the artist forbade marriage; so he returned to his own province, thinking only of his beloved, a prey to the deepest melancholy and unhappiness. Her dear form was engraved upon his heart; but he determined to transfer the likeness to wood. He made an image which resembled the fair lady so perfectly, that it became endowed with life, and lived with the delighted Jingoro in the enjoyment of mutual love and happiness.

On the left of the Yomei Mon is a coach house for the cars used in the procession of the 1st of June. Enter the enclosure called Tamagaki by the Karamon. It is surrounded by many buildings, and is 50 yards square. The interior is so gorgeously magnificent, as to baffle description. Here again, artistic skill in architecture and carving may be seen to the greatest advantage. The chapel is divided into one large and several small apartments. One of the latter was appropriated to the use of the Shogun. Some gilded doors lead into the *honden* (chapel) which contains the *haiden*, a small chamber where offerings are made, and to which nobody, with the exception of the priests, is admitted. In order to reach the tomb of Iyeyasu, it is necessary to pass again through the Karamon, and between the two buildings, Goma Do and Kagura Do, to gain a wall in the eastern piazza.

Turning the left the visitor ascends several steep flights of about 200 steps which conduct him to the tomb of Iyeyasu on the hill beyond. The tomb is of bronze; and is similar to those of the later Shogun, to be found in Shiba. Before it is a low stone table, ornamented with bronze stork, holding a brass candle in its mouth, a bronze incense burner, and a vase with artificial lotus flowers and leaves in brass. Two *amainu* (heavenly dogs) stand on guard near by.

FUTA-ARA NO JINJA. On leaving the tomb of Iyeyasu, turn to the right at the bottom of the steps, and pass under the wall until an enclosure containing the temple called Futa-ara no Jinja is reached. Its former name was Shingu Gongen. The divinities worshipped here are the God O-ma-muji no Mikoto and the goddess Tagorihime, who appeared to Sho-do, on the Nantaizan (Black-haired mountain), (to which he penetrated under the protection of the god Kwannon), and promised to assist him in watching over the welfare of mankind. A third god adored there is Aji-ski-taka-hiko-ne. The original Hotoke (the general name for Buddhists divinities) of these three Gongen are Amida, Bato-Kwannon and the Thousand-handed Kwannon.

THE REMAINS OF YORITOMO.—Leaving Futa-ara no Jinja, and descending the path, two red lacquered buildings are seen. The one on the left, the Jogio Do dedicated to Madarajin, is particularly interesting, being the place where the bones of Yoritomo are preserved. The building on the right, the Hokke Do, is dedicated to the goddess Kishibojin, the patroness of children.

THE TOMB OF TENKAI DAISOJO OTHERWISE JINGEN DAISHI. Passing under the gallery which connects the Hokke Do and Jogio Do, the resting place of Jingen Daishi will be seen. He was the Abbott of Nikko at the time when it was chosen as a burial place for the ashes of Iyeyasu.

THE SHRINE AND TOMB OF IYEMITSU.—The gate of this Mausoleum stands on the right of the two red buildings before mentioned. On approaching it, two gigantic red figures called Nio are seen occupying the niches on either side. Ascending the flight of steps to the gate called Nitenmon you will find the god of wind and the god of thunder. Three more flights of steps conduct the tourist to the Yashamon between the niches of which are the four gods Tenno, who protect the East, West, North and South respectively. Opposite will be seen the gate "Karamon" leading to the Hotoke Iwa on which rests the shrine of Iyeyasu. The tomb is reached by passing through the gate "Kokamon" and ascending several flights of steps to the side of the hill on the right of the chapel. It is of bronze and in a style similar to that of Iyeyasu, but not so magnificent. The gates in front are also bronze, and are adorned with large Sanscrit characters in brass.

Other Places of Interest near Nikko.

NANATAKI (Seven water falls). These falls are very interesting and can be reached by following the path leading from the tomb of Jingen Daishi.

Ascend the stone steps facing the end of the "temporary bridge," and examine the shrine of Hongu dedicated to the Shinto god Aji-shiki-taka-hiko-ne no Mikoto. It was founded in the year 808 by Sho-do Shonin.

Leaving this spot and ascending the path, the San no Miya is reached. It is a small red shrine with black doors, and surrounded by a stone balustrade. Here pregnant women, in order to obtain safe delivery, offer up a small piece of wood (such as are used in the Japanese game of chess) inscribed with Chinese characters, meaning "fragrant chariot."

THE KAIDO. This is a red lacquered building, close to the San no Miya Sho-do Shonin, and containing an image of Jizosama, a Buddhist deity, with images of ten disciples ranged right and left.

THE SHRINE OF TEMMAN GU. Proceeding we come to the shrine of Sugawara no Michizane, a poet and historian of considerable merits. He flourished under the Emperor Uda (from 888 to 898) as Udaijin (third Minister of State). After death he was deified as Temman Gu. His history is very interesting.

TEKAKE ISHI—(Stone touched by the hand). Further on this stone is reached. It is said to have been made holy by the touch of Kobo Daishi. People procure fragments of it as remedies against noxious influences.

II-MORI NO SUGI. This is an immense cryptomeria about 7 feet in diameter just above the base. It is said to have been planted by representatives of 800 Buddhist nuns who resided in the province of Wakasa.

There are many other points of interest in the immediate vicinity of Nikko which may be pointed out by the guides as Kamman ga fuchi, where several hundred images of Amida may be seen in a row, and the falls of Kirifuri and Urami. But he who would acquaint himself with the grand beauty of the scenery among the mountains about there must be prepared for taking long jaunts and experience much fatigue, as in the trip described under next heading.

FROM NIKKO TO IKAO

By the Lakes of Chiuzenji and Yumoto.

One of the most interesting walks in Japan is a three-days journey from Nikko to Ikao, and, though it taxes the staying powers of the pedestrian, it is well worthy of being done. There is to be seen the fall of Kegon no taki that tumbles 350 feet perpendicularly without a break, and the Lake of Chiuzenji, a sheet of water eight miles long and nearly three miles wide, its height above the sea level being 4375 feet. From its shores on all sides rise still higher altitudes. One peak, called Nantaizan, holds its head 8250 feet above tide-water. It is a laborious climb up its side, but when the top is gained, ample satisfaction is felt in the magnificent view that is obtained. There is a torrent that flows down the side of Nantaizan, called Jigoku kawa (Hell's river), which rushes into a cove near the base of the mountain designated as Jigoku no kama (Hell's cauldron). Not far from

this stream there is a notable cascade, known as the Riudzu gataki (Dragon's head cascade) that tumbles from one fall to another plunging through deep tortuous channels it has worn into the flint-like rock. There is yet another cascade (Yudaki) that makes a descent over 200 feet with a noise like thunder. Then the traveller, comes upon Yu no umi lake and the village upon its shore. Yumoto, celebrated for the springs of boiling sulphur which flow from the hill behind it. Yu no umi is a most beautiful lake. It is not a large sheet of water, possibly not more than two miles long by half a mile in width, but it is a most perfect mirror. The mountains on one side of it rise almost perpendicularly from its waters and they are covered with a dense forest, every tree, branch and leaf of which is perfectly mirrored in color and form. It is a picture surprisingly beautiful to look upon. Yumoto is a great resort for invalids during the heated term and the baths are filled to their capacity. In the scenery of Japan there is enough of grandeur and beauty to render the artist famous who will reproduce them upon his canvas. A season spent in sketching these mountains would furnish material for as grand pictures as have ever been painted. There is the volcano of Shirane, which was in eruption as late as 1871, looming up nearly 9000 feet, that has to be passed over and many views of the lesser heights obtained that repay the toil. Then the Tonegawa river, that rushes down its bed between precipitous walls that rise hundreds of feet in many places, is full of picturesque grandeur. This is not one of the beaten tracks of Japan, as but few foreigners seem inclined to encounter the fatigue that it necessarily entails to go over it. After striking the main road at Numata, and passing through Shiroy and Kanai, Ikao is reached.

FROM NIKKO TO IKAO

By the Ashiwokaido.

The tourist may wish to reach Ikao by an easier and more picturesque road, than the one just now described; or he may wish to return to Yokohama by a different one than the one leading to Utsunomiya. In either case he will do well, after having visited Chiuzenji and Yumoto to return to Nikko, and from there take the Ashiwokaido.

					Distances between each consecutive place.	
Nikko to		<i>Ri</i>	<i>Cho</i>		<i>Ri</i>	<i>Cho</i>
ASHIWOTOGE		3	8		3	8
MIKOCHI		4	21		1	13
ASHIWO ("Idzumaya")...		6	10		1	25
SORI		9	10		3	—
GODO		11	28		2	18
HANAWA		12	28		1	—
OMAMA ("Toyoda")		15	28		3	—
OGO		19	1		3	9
MAEBASHI ("Aburaya")		21	14		2	13
IKAO		27	14		6	—

At Maebashi the traveller returning to Yokohama takes the railway, which will conduct him to his destination in about four hours; or he may continue his journey southward from Omama and take the train at Kumagai.

The Ashiwokaido skirts the Watarasegawa as far as Omama, the scenery being very pretty all along the road, which is always on the descent after passing the Ashiwotoge. The trip can be made all the way in *jinriksha*, and will take less than two days to Ikao.

Ikao and Neighborhood.

This place can be reached by taking the train at the Ueno R. R. Station, Tokio, to Maebashi. From here to Ikao *jinriksha* with two or more coolies are taken as the road is always on the ascent. This place, a favorite resort for Japanese and Europeans since the opening of the Nakasendo R. R., is about 2700 ft. above the sea, with numerous hotels, among which may be mentioned the Kogure Budayu, Kishigon and Chigira. All of them have baths of the mineral waters for which Ikao is celebrated.

Many are the walks leading to interesting places in the neighborhood. Among these must be mentioned the one to Haruna, passing near the lake of Iwagaki numa, at the base of the "Little Fuji," and by the curious rocks called *Tsudzuri iwa* (travelling-box rocks), *Rosoku iwa* (candle rock) and *Kwrakake iwa* (saddle-stand rock). The first looks more like the head and neck of a bird and the last a natural bridge. The little temple by the candle rock is worthy a visit.

Beside these the summits of Futatsudake, Soma, Kompira, the village of Yumoto etc., etc., ought to be visited.

Should the tourist have time he should, spend a few days in visiting Miogisan which will be described further on, and is only about one day's pleasant journey from Ikao.

The Fujikawa and Koshiukaido.

An interesting trip, through a very picturesque and easy road, and which would not take over 4 or 5 days, would be made by leaving Yokohama in a carriage and reaching Omiya, from there taking *jinriksha* as far as Kofu and Kobotoketoge, and from the foot of that pass taking carriage for Tokio. The itinerary would be as follows:

				Distances between each consecutive place.	
YOKOHAMA to	...	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
HAKONE (page 63)	.....	18	23	18	23
YOSHIWARA (page 69)	.....	28	21	9	34
OMIYA	.....	31	—	2	15
TSURIBASHI	.....	33	—	2	—
MANZAWA " <i>Masuya</i>"	.....	34	30	1	30
NAMBU " <i>Niia</i>"	.....	38	14	3	20
MINOBU " <i>Tanakaya</i>"	.....	41	22	3	8
KAJIKASAWA " <i>Uedaya</i> "	...	46	26	5	4
KOFU " <i>Sadoya</i>"	.....	51	8	4	18
KOMAKAI	.....	56	20	5	12
SASAGOTOGE	.....	—	—	—	—
KURONOTA " <i>Miyaya</i>"	.....	58	20	2	—
SARUHASHI " <i>Daikokuya</i>"	.....	62	15	3	31
UENOHARA " <i>Wakamatsuya</i>"	.....	67	6	4	27
OBARA " <i>Komatsuya</i>"	.....	70	6	3	—
KOBOTOKETOGE (page 76)	.....	71	25	1	19
TOKIO	.....	85	27	14	2

Having reached Omiya, the falls of Shiraito should be visited. The excursion should be made either on foot or on horseback as the road to Kami Ide, 3 *ri* from Omiya, is always on the ascent. There are no inns worth mentioning in this village, 8 *cho* from which the loveliest cascade in Japan is to be found. The water falls in a semicircular shape, forming a kind of netting of silver threads, similar to Maltese filigree work.

After returning to Omiya the road is followed to the Fujikawa, which is crossed, near Utsubusa, on the Tsuribashi (Hanging Bridge).

The TSURIBASHI, is constructed of small bundles of split bamboo, some 6 ft. in length, lashed together, across eight stout ropes of twisted bamboo, attached to the rocks on the opposite shores. A single row of planks is supported by, and lashed to, the roadway formed by the split bamboo. The bridge is divided in two unequal spans and is altogether 100 ft. long from end to end.

From here the road follows the Fujikawa almost all the way up to Kofu, the scenery all along being beautiful, till Kajikasawa is reached, where the plains of Kofu commence.

The traveller ought to visit the new temples and bishop's house at Minobu, specimens of fine Buddhist, and Japanese architecture.

KOFU is a large town, one of the silk centers, the country around producing also the best grapes in Japan.

One of the best inns is the "Sadoya." There is also a Japanese restaurant, the "Choyota" in Sakuramachi.

Shortly after leaving Kofu the country becomes mountainous and picturesque again, and will greatly be enjoyed by the tourist as far as Kobotoketoge. After passing the Sassagotoge, the road crosses the Katsuragawa by the Sarubashi (Monkey Bridge) which presents a very striking appearance if viewed from below.

The Koskiukaido from the Kobotoke pass is flat and uninteresting as far as Tokio. Carriages are taken at the foot of the pass and the capital is reached in a few hours.

K O B E .

Kobe can be reached either by steamer from Yokohama, or by the Nakasendo, or Tokaido, as far as Kioto in *jinriksha*, thence by railway.

Kobe is a pretty little settlement, with a foreign population of about 400, the second in importance in Japan, situated near one of the eastern entrances of the Inland Sea, and facing the Bay. It forms the base of a range of hills which run back of it. There are two European Hotels, the Hiogo Hotel and Hotel des Colonies.

Adjoining the settlement is the town of Hiogo in which there is little worth seeing excepting the temple of Shinkoji containing a large bronze image of Buddha.

Other places near Kobe worth visiting are the temples of Zenshoji, Daisanji, Futabisan, and Mayasan, called by foreigners the Moon temple, also the water falls of Nunobiki.

THE HOT SPRINGS AT ARIMA, about ten miles in the interior, are said to cure all diseases (*i.e.* of the cutaneous and rheumatic type). Here also can be found the celebrated Arima straw ware, which is so eagerly sought after by the purchaser of the cheaper line of curios.

OSAKA.

AFTER leaving Kobe by rail, the next important place we come to is Osaka, which will amply repay a couple of days stay, and where one can while away a much longer period. It contains a population of about 300, 000. The Hotels to be recommended are: the Jiutei's in Naka no Shima or Jiutei's in Kawaguchi, or the Sankioro in Koku-machi. Osaka is *par excellence* the trading centre of Japan and the large tea and silk establishments which line its principal streets are in themselves a sight. Apart from such objects of interest there are specially to be mentioned:

THE CASTLE, a massive building having huge stone foundations and adobe walls, which even so late as 1869 did service in withstanding the foe for a short time; though artillery soon made breaches in them. The moat is wide, but now most of the year deficient in water, and the whole place is only a glorious relic of the past, at present devoted to the housing of the troops stationed at this place. Next to the castle is the arsenal for the manufacture of large guns., and other material of war.

THE MINT is so well conducted an establishment that an inspection would repay the traveller. On proper application to the authorities, there is no trouble in getting a special pass even if one does not happen to hit on the regular show day.

THE ETA VILLAGE on the South of the city is another relic of the time now fast passing away. The descendants of ancient Korean prisoners still live there, where they have accumulated fortunes in glue making, hide dressing and all such work as involves the handling dead bodies of animals or men. Dog stealers abound, and it is not advisable while in that neighborhood for a visitor to lose sight of the favorite terrier unless he wishes to find him a few hours later in pickle.

At the distance of a few miles to the South will be found the fishing villiage of Sakai, where in 1868 a boat's crew of French man-of-war's men were murdered, and still further on in the same direction we come to the famous pagoda of

TENNOJI.—The trip out to this place and back is one that takes about a day, comfortably, and as the building is a very perfect specimen of Buddhist temple, where the worship is carried on morning and evening in the true orthodox form, is an interesting spot to those who are not *blasé* in such matters. This temple, founded by Shotoku Tai Shi, about 600 A.D., is the oldest Buddhist temple in Japan. The pagoda is five stories high and affords a splendid view of the surrounding country.

NARA.

EAST of Osaka and South of Kioto, placed so as to constitute a right angle between these two cities, is situated the town of Nara. The itinerary from Osaka is as follows :

			Distances between each consecutive place.	
OSAKA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
KOKUBU	4	18	4	18
TATTA	7	18	3	—
KOBYAMA	9	24	2	6
NARA	12	—	2	12

The distance of 12 *ri* may accomplished in a few hours in *jiriksha* or carriage as the road is fine and broad. The best Hotels at Nara are "Musashino" and "Uoya." From the last one, one of the prettiest views in Japan is obtained.

This ancient town is noted for its picturesque beauty, and the lovely wooded grounds surrounding it. Here game is abundant and the hills are rich in multitudes of very tame deer. They are not allowed to be destroyed, as they are considered the retainers of Kasuga (Spring Morning—the name of a god). Formerly, any one killing them was punished by death.

Among the many attractive sights of this place we will mention the following:

THE TEMPLE OF TODAIJI, which contains the largest bronze image of Dai Butsu in Japan. Mention has been made of its dimensions at page 60. This statue was cast in 749, but the present head dates only from 1566, as it fell off or melted by fire three times, previous to the latter date. The stone lantern opposite to the Dai Butsu contains fire, said to have been originally brought from Ceylon, and never yet extinguished.

THE BELL OF TODAIJI one of the two largest bells in Japan is 13 ft. 6 in. high, and about 9 ft. wide at the bottom.

THE TEMPLE OF KODAIJI containing a large collection of paintings by some of the best Japanese artists. Here a grand festival, the Tanabata, is held in July every year.

Nara to Kioto.

The traveller wishing to reach Kioto from Nara, may proceed over a fine road according to the itinerary here given:

			Distances between each consecutive place.	
NARA to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
KIDZU	1	29	1	29
TAMAMIDZU	4	24	2	31
FUSHIMI	9	2	4	14
KIOTO	11	20	2	18

Before visiting Fushimi, Uji ought to receive a short inspection. This locality is celebrated for producing the best tea in Japan. The finest varieties are obtained from the oldest plants, some of which are supposed to be 500 years old. The first picking commences in May, and the second in June. At these times, this pretty and interesting place is visited by large numbers of people. The tourist may enjoy a cup of excellent tea at the "Kikuya," which is considered the best hotel, and examine the Buddhist temple of Bido In.

KIOTO.

This city of temples and palaces possesses the most lovely and varied scenery. It combines the comforts of the town, with the refreshing atmosphere and pleasures of the country. Under the name of Saikio (Western Capital) it was recognized as the Capital from A.D. 793 until after the civil war, some seventeen years ago, when the Mikado came to Tokio and established himself there. The city is situated in the province of Yamashiro, (Mountain Castle) and is surrounded by many picturesque scenes.

Ancient Japanese statistics give us an exaggerated account of the importance and population of Kioto: It was said to contain over one million houses and two millions of inhabitants, including three hundred Shinto priests or *Kanushi* officiating in one hundred temples, and fifteen thousand Buddhist priests doing duty in two hundred and fifty temples of that religion. There were also, according to this report, seven thousand five hundred girls and women of pleasure.

In the history of Japan, we find that the Tenshi (Sons of Heaven), or Emperors changed their capitals as they came to the throne. In accordance with this custom, Kwanmu Tenno, the 50th Tenshi, commanded Dainagon Oguromaru and Sadaiben Kozami to inspect the district of Yamashiro, and report upon the same. It was the intention of the Tenshi to establish a permanent Royal Residence, as soon as an eligible site was chosen. On their return, they expressed themselves highly delighted with a spot called Udamura, and consequently there the Royal Residence was established. Its walls were so extensive as to include the houses of the people. This Royal Residence must have been of extraordinary dimensions, for we are told that the palace alone occupied upwards of 200 acres of ground. It was built by Godaigo Tenno in 1334. In 1653, after Hotaiko's time, the greater part was destroyed by fire. On eleven different occasions, Kioto has been almost entirely consumed by the devouring element. The largest fire occurred in 1846, when nearly 500 acres of buildings were reduced to heaps of ruins. Kioto is justly celebrated for its beautiful porcelain, called Awatayaki or Shippokaki, its fine lacquers, bronzes, silk, crape, embroidered stuffs, and for the peculiar beauty of a kind of fan called "Ogi,"

In order to reach Kioto from Yokohama, the tourist has the option of embarking on board one of the Nippon Yusen Kaisha or other steamers for Kobe, which takes about 36 hours to perform the

passage ; and from thence taking train to Kioto ; or to go overland by the Tokaido or Nakasendo. The latter route is the more frequently chosen, if one has the leisure, as it gives the traveller an opportunity of seeing the country. The itinerary of the Tokaido is given below, also the names of the best hotels at the different places :

THE TOKAIDO.

		Distances between each consecutive place.			
YOKOHAMA TO	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>	
HAKONE (See page 63)	18	23	18	23	
YOSHIWARA(See page 69) . .	28	21	9	34	
KAMBARA " Taniya "	31	10	2	25	
YUI " Hasegawa "	32	10	1	—	
OKITSU . . " Midzuguchiya "	34	23	2	13	
EJIRI " Kioya "	35	25	1	2	
SHIDZUOKA . . " Yorodzuya "	38	18	2	29	
MARIKO " Yatsumeya "	39	34	1	16	
OKABE " Miwataya "	42	7	2	9	
FUJIYEDA . . " Echizenya "	43	33	1	26	
SHIMADA . . " Nakajimaya "	46	5	2	8	
KANAYA " Ozawaya "	47	5	1	—	
NISSAKA . . " Kawazakaya "	48	29	1	24	
KAKEGAWA . . " Yamaguchi "	50	22	1	29	
FUKUROI . . . " Hondaya "	53	2	2	16	
MITSKE " Oyedoya "	54	20	1	18	
HAMAMATSU . . " Hanaya "	58	27	4	7	
MAIZAKA " Miyogaya "	61	21	2	30	
By Boat—					
ARAI " Kinokuniya "	62	21	1	—	
SHIRASKA " Kiriya "	64	9	1	24	
FUTAGAWA " Ishitsuya "	65	27	1	18	
YOSHIDA " Masuya "	67	11	1	20	
GOYU " Ebiya "	69	33	2	22	
AKASAKA " Tabacoya "	70	12	—	15	
FUJIKAWA " Fujiya "	72	21	2	9	
OKIZAKI " Shikiya "	74	10	1	25	
CHIRIU " Yamabukiya "	78	3	3	29	
NARUMI " Otsuya "	80	35	2	32	
MIYA " Kikioya "	82	19	1	20	

Distances between each
consecutive place.

By Sea (to Kuwana

or Yokkaichi),

	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
KUWANA " Kioya "	84	5	1	22
YOKKAICHI.. " Futamiya "	87	13	3	8
ISHIYAKSHI.. " Kashiya "	90	4	2	28
SHONO " Iwamiya "	90	31	—	27
KAMEYAMA " Fujiya "	92	31	2	—
SEKI " Aidzuya "	94	13	1	18
SAKANOSHITA " Kioya "	96	1	1	24
SUZUKA pass " Tetsuya "	96	19	—	18
TSUCHIYAMA.. " Hiraoya "	98	19	2	—
MINAKUCHI " Matsubaya "	101	8	2	25
ISHIBE " Yawataya "	104	26	3	18
KUSATSU " Nomuraya "	107	26	3	—
SETA	109	24	1	34
OTSU " Masuya "	111	20	1	32
KIOTO	114	20	3	—

The traveller having arrived at Miya can take the road to the right and visit the old town of Nagoya, distant about 1 *ri*, in which the most remarkable building to be visited is the castle, in a very good state preservation and the best specimen of the kind existing.

THE NAKASENDO.

Distances between each
consecutive place.

TOKIO TO	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
MATSUIDA.. " Kawamura "	33	6	33	6
SAKAMOTO.. " Nakamura "	35	18	2	12
USUI pass.	37	23	2	5
KARUIZAWA.. " Shirokiya "	38	13	—	26
OIWAKE " Daikokuya "	40	27	2	14
SHIWONADA " Maruya "	44	27	4	—
MOCHIDZUKI	46	14	1	23
KASATORI pass.	—	—	—	—
NAGAKUBO " Yamazekiya "	48	35	2	21
WADA " Kawachiya "	51	1	2	2

WADA pass.	53	22	2	21
SHIMO NO SUWA "Maruya" .	56	21	2	35
SHIWOJIRI pass.	58	8	1	23
MOTOYAMA.. "Tamakiya" .	62		13	28
NIYEGAWA	"Okuya" 64		2	—
NARAI	"Echigoya" 65	30	1	30
TORII pass.	66	16	—	22
YAGOHARA	"Yoneya" 67	8	—	28
SHINKAIMURA			—	—
FUKUSHIMA.. "Masudaya" .	70	35	3	27
AGEMATSU	"Sakaiya" 73	10	2	11
DOKOSHOMURA formerly	80	11	7	1
MITORI.				
MAGOME. pass.	—	—	—	—
MAGOME	83	18	3	7
OCHIAI	"Ashirikiya" 84	3	—	21
OI	"Mugiya" 88	15	4	12
<i>Shtakaido.</i>				
TAKE-ORI	"Maruya" 89	32	1	17
OGISHIMA	92		2	4
KAMADO	"Iseya" 95	4	3	4
<i>Nakakaido.</i>				
CHIZUKI	"Hashimotoya" 97	22	2	18
IJIRI	98	4		18
<i>Nakasendo.</i>				
OTA	"Iwaiya" 102	22	4	—
IMAWATASHI	—	—	—	—
INUYAMA on the Kisogawa.	—	—	—	—
KASAMATSU	—	—	8	—
GIFU	"Yamamotoya" 117	2	6	16
TARUI	"Kameya" 123	19	6	17
SAMEGAI	"Zeniya" 128	5	4	22
TORIIMOTO	129	14	1	9
HIKONE	By Boat to 130	14	1	—
OTSU	"Nakamuraya" —	—	?	—
KIOTO	—	—	2	25

THE NAKASENDO, commencing at Matsuida is the most picturesque road in Japan. A lover of nature should not leave the country without spending 5 or 6 days at least in making the trip. 10 or 15 days given to it by a pedestrian would repay him more than anything else, for visiting the East.

The country is level as far as *Sakamoto*, the last station from Tokio, on the Nakasendo railway. The tourist though should stop at Matsuida, the station before *Sakamoto*, for the purpose of visiting *Miogisan*.

Arrived at Matsuida, $4\frac{1}{2}$ hours from Ueno, Tokio, the road to the village of *MIOGI*, which is about 30 *cho* distant, should immediately be taken. The best inns are the *Shishiya* and the *Kameya*.

On the peak over the *Oku no In* temple, is a huge Chinese character 大 (*dai*) made of bamboos lashed together, which can be easily seen from any of the inns.

The grounds of the temple are worth a couple of hours, and from these, magnificent views of the surrounding country can be obtained.

Following the road at the bottom of the steps of the temple, the traveller comes to the *Ichino mon* (first gate) which should be entered, and after considerable climbing, from one of the highest peaks nature in chaotic confusion is witnessed. Retracing one's steps and repassing the *Ichino mon* the road will lead to the *Higesuri Iwa* (beard scraping rock) at the bottom of which there is at present a house, of modern construction, occupied by priests. The temples here were burnt down a few years ago. The rock is remarkable for its shape and height, and can be ascended after passing by another, *Daikoku san*, resembling in shape a statue of *Dai Butsu*.

USUI PASS. Having rejoined the Nakasendo either by returning to Matsuida, or by reaching the village of *Gorio* directly from *Miogi* (30 *cho*) the road leads to the *Usui toge* after passing *Sakamoto* the last station of the railway. The road to the pass, and *KARUIZAWA* on the other side, is new, wide and easy and can be made in *jinriksha*. Near *KARUIZAWA* few minutes from the main road are some curious rocks, also the hill of *Hanari-gami*, on the other side, where there is a cave, the abode of innumerable bats.

From *OIWAKE* one of the ascents to the volcano *Asamayama* commences. If possible the tourist should avoid stopping at any of the inns of this village. The prices are exorbitant, and the population seems bent on nothing else but to pounce on the traveller and take his money. The place although looking very clean and neat, is composed only of inns and houses of prostitution.

ASAMAYAMA. The path to the summit, about 8,500 ft. high, commences at a little temple, called *Asama no Jinja*, before entering *Oiwake*, and is easily recognized by being marked all along with

stones placed at regular intervals. 1 *ri* from the temple, the *Chi no taki* (Blood waterfall) is met, and forms one of the prettiest sights in the whole mountain, owing to the red color of the water. 2 *ri* above this is the *Chi no Ike* (Blood lake), and from this all vegetation ceases. The crater can be reached from here in about 2 hours.

After crossing the Chikumagawa, near Shiwonada, on a bridge of boats, the most important point is the Wadatoge, 5,300 ft. above the sea, the longest and highest pass on the Nakasendo. The road from Wada at the foot of the mountain, to the summit can be made in *jinriksha*. At 5 *cho* on this side of the top, and 20 *cho* on the other side there are inns in which accommodation can be had. The first is called *Higash no chaya* (eastern cake-house) the other *Nishi no chaya* (western cake-house).

The road from Shiwonada to Shimo no Suwa is full of magnificent views.

SHIMO NO SUWA is a large town, lying on the shore of Suwa lake where the Koshiukaido meets the Nakasendo. It is celebrated for the hot baths, the temperature of which is over 114° F. The traveller can bathe at the hotel "Maruya," or at many other places, if he does not object to enjoy the water in public. There are also two temples, to be visited, in different parts of the town, both alike in architecture, and called respectively *Aki no miya* and *Haru no miya*.

The lake is circular in form and about 2 *ri* diameter.

The road again becomes mountainous from the foot of the Shiwojiri pass, 3300 ft. high and is very picturesque. The traveller is recommended to avoid stopping at night at Sakurazawa, even at the best inn, the "Fujiya," has it is a dirty entomological museum of living subjects, and necessitates the use of weapons larger than cricket bats to protect oneself from the creeping or flying specimens. From the Torii pass, 500 ft. above the sea, Ontake can be viewed. From the foot of the pass the road becomes level again, and is full of charming spots, till the monastery of *Rinzen-ji* is reached.

From the *Nezame no toko* (awakening platform) a rock near the monastery, the Kisogawa ought to be seen as it offers from here a "startling" view. The rocks forming the banks of the river are all named from objects which they represent, as the *Biobu iwa* (screen rock) *Sishi iwa* (lion rock) *Zo iwa* (elephant rock) etc., etc.

The scenery at this spot is really wonderful, and should not be omitted as it is only a couple of minutes from the main road, which continues to be ever interesting until :

Or is reached, where the Nakasendo should be left and the Shtakaido followed, as the road is more comfortable. From KAMADO a new road, called the Nakakaido, is taken up near CHIZUKI. The curious black rocks at this place, near the best inn, the "Hashimotoya," should be visited. The rocks as usual have names given to them according to the object they resemble as the *Renge iwa* (Lotus flower rocks) *Oni no Hashi* (Devil's Bridge) etc., etc.

The Nakasendo is rejoined at Ijiri, but should be left again at IMAWATASHI, and there boat taken for KASAMATSU.

The ride down the Kisogawa will be greatly appreciated, first as a change, and then as the castle of Inuyama, prettily located near the left bank of the river will be seen, and the excitement of a few rapids enjoyed.

From Kasamatsu the road to GIFU, a large town, well known for the manufacture of a silk fabric, called *Mon-chirimen*, woven from the silk of the wild worm *Yamamai*, is level and the country around in a high state of cultivation.

The tourist having time to spare may, from here, go to Nagoya in about 5 hours of *jinriksha* ride, and visit the famous castle mentioned already at page 99. From here he may still go further to Miya, a continuation of Nagoya, take boat for Yokkaichi and from there visit the temples of Ise, the mythological birth place of Japan.

After leaving Gifu, the next place of interest is AKASAKA (4 *ri* from Gifu) where articles are sold sculptured out of marbles found in the neighborhood. Proceeding, the temple, of *Nanga no Jinja* at TARUI should be visited, as also the tomb of *Tokiwa gozen*, mistress of Yoshitomo and mother of Yoshitsune. The tomb is located in the yard of a small shop, before arriving at IMASU.

At HIKONE, where a magnificently situated castle is seen, to shorten the trip and have a good view of lake Biwa, boat may be taken which in about 2 hours will bring the traveller to Otsu.

OTSU is a large and prosperous town, on the shores of lake Biwa where a couple of days may be profitably spent in visiting the temple and grounds of *Midera*, and *Ishiyama*, in the vicinity of which one of the most splendid views in Japan can be seen. The great pine tree at KARASAKI deserves inspection, as it is the finest specimen of Japanese tree training, and said to be over 2000 years old.

From here the train will take the tourist to KIOTO in about 1 hour.

As soon as the traveller arrives at Kioto, he will do well to proceed at once to Maruyama, that part of the city where hotels specially adapted for foreigners are found. The best hotels are Jiutei, and Yaami. Guides (*annaisha*) are always at hand. *jinriksha* can be engaged at the rate of fifty *sen* per diem with one man, and one *yen* if two pullers are employed. To get a good view of the city and the places of interest before exploring them in detail, the traveller should ascend the hill called Shogundzuka (grave of the Shoguns) situated at the back of Maruyama. The road leading to the top is tolerably fair, and the ascent quite easy. On the way, the Hondo of Chionin and the great bell are passed. From the summit the tourist will have a beautiful bird's-eye-view of the city and suburbs. Looking on the right he will see the white walls of the Castle, now the Kioto Fu or seat of the city government, and on the North-West at the foot of the hills the highest of which is Atagoyama—Kinkakuji, the most celebrated garden in Kioto. In nearly the same direction will be noticed the Imperial Palace, the Omiya Goshō, in which Exhibitions were held, and the Saibansho or Judicial Court. The Kamagawa which issues from the Northern hills and traverses the whole of the city, is spanned by numerous bridges. It is almost always dry, except after heavy rains. Many buildings of foreign construction, may be seen. Those on the western bank are the School of Chemistry, Dyeing Establishment, Soap Manufactory, etc. The former may be known by a small white tower on the top. In the South are the Kioto Bazaar and the Silk-weaving Department. In the North-East are the mountains Dai-monjo and Hiyesan. On the North of Shogun-Dzuka, and not far distant, is the burial place Kurodani, distinguished by its tower. Looking once more in the direction of Shijoku, to the West-South-West, are seen the temples of Nishi Honganji, among the most celebrated in Japan. In the same direction are the line of railroad, the Station and the Tower Toji. On the South-West the chimneys of the Osaka Mint may be seen. In the South-East is the renowned tea district of Uji.

Here it may be well to inform the tourist that, there is no scarcity of amusements in Kioto: some of the theatres are occasionally found very entertaining. In one of these music and posturing amuse the traveller; while in one or two others the ancient operas, called No, are performed. Comedy, Farce and Tragedy delight many thousands of spectators. Many foreigners engage singing and posturing girls to entertain them during a meal. There are many festivals in Kioto: scarcely a day passing without one. The evening of the 16th of August every year, is

particularly brilliant. At the close of the festival of "Bon," fires are lit on the hills surrounding the city. They are arranged so as to represent different devices, and are called Okuribi, from *okuru* to attend and *hi* fire. The first light is called Daimonji or great letter, and is placed on the hill of Daimonjiyama, in the north-eastern part of the town. In the West is the character representing the first half of Ichiwa, the name of the district. On the Northern hills, the characters of Mio and Ho are represented. Next comes Hidari-Daimonji (left great letter) placed nearly opposite the first, and arranged in a reverse manner. On the Western mountains is seen the light representing the Torii or portal. But the most beautiful of all is the ship, called *fune*. Many other places are included in the panorama viewed from Shogun Dzuka.

Having familiarized himself with the topography of the district, the tourist will feel greater pleasure in visiting the following places:

KENINJI.—This building, erected nearly 700 years ago by the Shogun Minamoto Yorie, is situated on the main road in the district of Nowate. It formed part of the Exhibition of 1872. There are well kept lawns, and a fine grove of trees, which offers a pleasant shade. An old bell, to which some legendary story is attached hangs in the Eastern part of the temple grounds. A number of *geisha* in Keninji are employed in rearing silk-worms.

THE DAIBUTSU.—(Great Buddha). This forms one of the attractions of Kyoto. Daibutsu, or as it is frequently called Hokoji, was built originally by Toyotomi Hideyoshi, died as Taikosama, in 1587. The building contains a colossal Buddhist figure erected over 85 years ago, known by the name of Rushanobutsu. It was originally constructed of wood. We are told that it measured 160 feet. A few years after this idol had been set up, an earthquake not only broke the image into pieces, but killed many people. The image of Enkoji, from Shinano was substituted for the broken idol. This was afterwards replaced in 1603 by an image of bronze, 63 feet high. Sometime later, the temple was destroyed by fire, but was rebuilt by Hedayori Udaijin, second son of Tauwosama. He also made the large bronze bell, 24 feet high and 12 inches thick. In 1648 Iyetsuma being in want of money, ordered the image to be taken down and melted into cash, which may still be recognised by the character 文 (*bun*). In lieu of the bronze image, one of wood was substituted; but this also was doomed to misfortune, for over eighty years ago it was destroyed by lightning.

THE YASAKA PAGODA remarkable as being the first structure of its kind erected in the country, was built by Shotoku Taishi in 680. The original one falling into decay it was rebuilt by the Shogun Yoritomo. The present pagoda was erected 264 years ago, by the Shogun Hidetada Tokugawa, son of the illustrious Iyeyasu. It is 120 feet in height, has five stories, and the interior is richly decorated. From its highest story a splendid view of the surrounding country is obtained. It is dedicated to the worship of Buddha.

KOTAIJI.—This is a temple near the Yasaka Pagoda, built by the wife of Hideyoshi 263 years ago. The adjoining edifice, built by order of her husband, and by him named Karakasatei, is now generally known by the appellation of Karaka sannochin.

SANJUSANGENDO.—Sanjusangendo, sometimes called Rengehoin, is the name of a temple near Daibutsu, built in the year 1162. in honor of Senjo Kwannon (the god of one thousand hands). The temple contains one thousand idols of large size; and each of these is surrounded by, or supports on the head or knees, or on the palm of the hands a multitude of smoller ones. The total number of these idols is supposed to be 3,333. The largest image is a representation of Senjo Kwannon in a sitting posture, measuring eight feet in heighth. There was formerly a shooting gallery on the western side of the temple, at which Hoshino Konzayemon and Daihachiro gained much renown as skillful marksmen. The grounds adjoining the temple are a great resort for pleasure seekers in the month of May, at which time, a sheet of water in front of the building is filled with small purple flowers called Kakitsubata.

KIOMIDZU.—The Kiomidzu is a delightful and picturesque spot, visited by thousands, either for worship or pleasure. Ascending the hill by a flight of stone steps, and following a well-paved path, the tourist comes to the door of a temple called Otowosan Seisuji, built in 798, in honor of the goddess Juichimen Kwannon. In front of the Hondo (the main or principal part of a temple), many pictures hanging up will be seen. These represent escape from dangers, and include petitions for excellency in archery, horsemanship, etc. Unmarried people of both sexes, desiring the favor of their respective sweet-hearts, pay a visit to the small shrine, at the South-East of the Hondo, dedicated to Enmusubino-kami, the patron saint of true lovers, and attach pieces of paper

to the grating in front of the shrine. In order to be effectual, the pieces of paper must be tied with the thumb and little finger of one hand. In the neighborhood of Kiyomidzu are many earthenware shops, where the best China and Porcelain may be procured.

NISHI OTANI.—One of the most interesting places in Kioto is the Nishi Otani. The grounds are very ancient, and were used as a cemetery for the Nishi Honganji. About the year 1709, the building was reconstructed, and, later again repaired. The elegant entrance gate, called Karamon, is well worth the attention of the traveller. Leading from it, a long well-laid stone pathway conducts to the Megane Bashi (Spectacle Bridge.) This bridge spans a large pond covered with lotus plants, while its edges are decorated with cherry trees. When these are in full bloom, the panorama is indeed lovely.

MIYOANJI.—Is the name of a temple, built in honor of Fugenbosatsu and also of the Chinese priest Darumadaishi. All the priests of this temple are sons of Kuge, and attached to the court of the Mikado. They have been invested with the priestly rank of Modshki. The whole of the *Komusho* (wandering minstrels), seen begging in various parts of the country, come from this temple. They pay a tax to the priests for permission to wear the basket-shaped hats, *tengai*.

MIMIDZUKA.—(Grave of Ears). Two generals named Konishi Setsu no Kami and Kato Higo no Kami, attacked Korea with an army of 60,000 men. They made a large number of the enemy prisoners, and after cutting off their ears, buried the trophies in this tomb, hence the name.

HIGASHI HONGWANJI.—This temple is to be found in the Western suburbs. It belongs to the Ikoshu or Monto sect of Buddhists, considered one of the most wealthy. They intend to send some of their ablest priests to Europe and America, as missionaries, to propagate their faith. For this purpose, a school for instruction in English, has been established, and a number of priests sent to Shanghai to a temple recently erected there. The former building was beautiful; but together with three famous gates was destroyed in the great fire of 1864, during the civil war.

NISHI HONGWANJI.—These temples, belonging to the Monto sect, and considered by many to be the largest and finest in Japan, are surrounded by an enclosure, on the South side of which is a most imposing and elaborately carved gate called Chokushimon, the design of the celebrated left-handed artist Hidari

Jingoro. It is only opened to admit the Emperor or his ambassador. The tourist will find much pleasure in examining these splendid edifices, their decorations and carvings, together with the many interesting and historical images contained in them.

No fires of importance have occurred at the Nish Hongwanji, which is due, the priests assert, to the protection of the famous and ancient Icho tree, standing before the Hondo. During conflagrations it is said to vomit water, and thus extinguish the flames. Behind the Hondo, outside of the enclosure, is the *yashki*, where, a few years ago, the Exhibition was held.

TOJI.—The tower and temple of this name, are to be found at the southern end of the city. They were erected by the Shogun Iyemitsu, 255 years ago. The tower is 164 feet high, 30 feet square, and has five stories.

SHINSENYEN—(Holy Spring's Garden). One thousand years ago, the Zenbio Yashao and pagoda were built in honor of Dainichi Niorai. Up to within a few years ago, the latter stood upon this spot; but owing to its dilapidated condition, was taken down. For 650 years, the Shinsenyan was one of the finest places in Kioto.

ATAGO GONGEN.—This temple is situated on Atagoyama, the highest mountain in the western part of Kioto. It was founded by the priest Kejiun Hoshi, 1040 years ago. Here, Isanami and Hono Musibi no Mikoto were worshipped. Formerly, Nichira, the teacher of Sho Toku, the founder of Buddhism in Japan, was adored also; but his image has been removed, its worship being found incompatible with pure Shintoism.

OMURO GOSHO.—The main building of the Omuro Gosho was erected about seven hundred years ago, and from that time until the succession of the present Emperor to the throne, continued to be occupied by members of the Imperial family. The reigning Mikado resided there until his departure for Tokio. It has lately fallen into a very dilapidated condition, but little remaining of its former grandeur. The throne room and royal bed chamber are very gloomy apartments. The latter is quite dark unless the doors be opened.

The Omuro Gosho was thrown open to the public during the first Exhibition, and thousands gratified their curiosity by entering the sacred precincts of the Mikado, upon which previously

they had not dared to look. There is a curious anecdote about the picture of a horse painted on one of the walls, by a famous artist named Kanaoka. The picture, it is said, so resembled reality, that the horse became endowed with life.

KINUKASAYAMA (Silk Hat Mountain).—The Emperor Uda Tenno, who had retired from the throne, had the curious fancy of wishing to see snow in Summer. As his wish could not be realized, he determined to produce that appearance, by covering the top of the hill with white silk. The summit, when so covered, was not unlike the broad-rimmed hat called *Kasa*.

KINKAKUJI (Gold-covered temple).—Is situated at the foot of Kinkasayama, and is considered one of the most attractive places near the city, chiefly on account of its beautifully laid-out gardens, where trees, plants and flowers are cultivated with much care, and grow in great luxuriance. The temple which stands in the centre of the grounds, was erected about 500 years ago, by the Shogun Ashikaga Yoshimitsu as a Summer residence. The guide (who expects a trifling fee) will show the visitor where Yoshimitsu performed his ablutions, cleaned his teeth, and procured water to make his tea. The traveller will notice a miniature island in a small pond on the terrace above the water-fall. Here a monumental stone is erected to the memory of a famous white serpent which lived there in ancient times.

NISHIJIN.—Is situated near Kita no Tenjin. It has always been celebrated for its busy trade in silks, velvet and embroidered stuffs, these being considered the finest in the country. Owing to the introduction of foreign goods, sold at considerably lower figures, the trade is now in a languishing condition.

KAMIGAMO.—This Shinto temple situated on the banks of the Kamogawa, is frequented during the Summer months by many visitors on account of the lovely groves of fir trees which surround the temple.

Horse races, called *Keba* take place annually, on the 5th of May, in front of the temple. On the first of the same month, the horses are tested by a preliminary trial. The first competition that ever took place, was a race for a throne, between Koretaka and Korehito, sons of Montoku Tenno, who disputed the right of succession. The father being unable to decide in favor of either, determined to settle the dispute by a horse race. Korehito won, and was declared the heir.

SHIGAKUIN.—At this place are the tea-house and pleasure ground of the Mikado. Fine cherry and maple trees, together with a large pine, ornament this locality. A delightful view of Kyoto and its environs is to be obtained from the high ground in the enclosure. During Exhibitions, the Shigakuin is thrown open to visitors. It is situated in the extreme north-eastern suburbs of Kyoto.

SHIMOGAMO.—On the banks of the Kamogawa, South of Shigakuin, is the temple of Shomogamo, built by Tenmu Tenno, for the worship of Tamayorihime. A very pleasant half hour can be spent at this place as the visitor will see many things to attract his attention.

GINKAKUJI (Silver-covered Temple).—Otherwise called Jishoji, is situated at the foot of Dimonjiyama. The great attraction is the garden, which was designed and cultivated by So-ami, considered, in his time to be one of the greatest horticulturist of Japan. The Ginkakuji was founded in the 13th century by Musokokushi, a priest belonging to the Zen sect, by order of the Shogun, Ashikaga Yoshimaso. The miniature water-fall named Sengetsuzen, and the hill at the extreme end of the garden, covered with azaleas, are very pleasing and attractive. The four stone bridges, and the curious stones, presented to the Shogun, scattered here and there, are worthy of notice. It would be difficult to imagine a more lovely or picturesque spot than was the Ginkakuji a few years ago. But the Zen priests, into whose hands the temple and surrounding buildings were handed on they are now almost reduced to beggary, and this interesting place is gradually going to ruin.

NIYAKUOJI—is a very pretty and cool place to visit during the hot season of the year. It is a rocky ravine, situated in the Eastern hills. There are three miniature water-falls one above the other, the upper one being shaded by large wisterias.

1 a. 2 CHIOIN.—In the 12th century, this temple was founded by a Jodo priest named Enko Daishi. It is situated eastward of Gion, at the foot of Maruyama. The monastery stands in the centre of a large square on the highest portion of the Chioin grounds. The lower part of the grounds consists of long avenues leading from three gates. Priests of the Jodo sect occupy little

houses built along these avenues. There each cultivates his own garden, studying and worshipping independently of his neighbors. The Sammon or great gate leading to the temple, is a wonderful structure. It stands in the centre of the inclosure and is about 150 feet in height. A steep flight of stairs leads to the upper story, which is a long room containing idols, each of which represents one of the passions of mankind. Before descending, walk around the gallery which surrounds this part of the building, and enjoy a beautiful view of the city and its picturesque environs. The legend tells a very pretty story about Enko Daishi, who, it affirms, was born in answer to prayer, and became the most learned man of that age. The anecdote is so marvellous, as to resemble in certain respects some of those in the "Arabian Nights." The grave of Enko Daishi is well worth a few moment's notice. Walking to the rear of the Hondo, the *yashiki* of Chioin are seen. It was here that the Exhibition of 1872 was held. The dwellings occupied by foreigners at that time, are situated below the terrace on which the temple is built.

A visit to the great bell of Chioin should by no means be neglected, it is one of the wonders of Kioto. It is situated South-East of the Hondo on the road to Shogundzuka. It is 18 feet in height, 8 feet in diameter and $9\frac{1}{2}$ inches thick. It is used only during the festival of Giyoki.

THE GOSHO.—The Imperial grounds cover the space bounded by Tera-machi and Muro-machi on the East and West, and Imadega and Maruto-machi on the North and South. They were even more extensive in former times. They comprise the following principal buildings and many smaller ones. The Imperial Palace—the Gosho proper; Omiya Gosho, where the Exhibition is held; residence of the Empress, and residence of other members of the Imperial Family, and the mansion of the Empress Dowager, Koku-san-no Goten. In addition to these, are the houses of Kuge and other attendants on the Imperial Court. The Palace is enclosed by a high wall, and has three principal gates, namely: The Nammon or Southern Gate, opened only for the Mikado; Kuge-mon, on the West, for the use of the nobles of the Court; and on the Eastern side Hi-no-mon or Sun Gate, by which visitors may enter. Strangers entering the above gate, should visit the buildings in the following order, viz: Naishi Dokoro, Shishinden (Hall of Ceremony), Seiriyodon, Kogosho, Ogakumonsho, Omina, Otsune no Goten, Kushun, Idzumi Den, Idzumi Dono, Choshetsu

and Obaba (Race Course). In the Naishi Dokoro, the sacred symbols: sword, crystal and looking-glass were kept. Examine the water-color paintings in the Shishin-den. North-East of the latter place is the Kogosho, where the Mikado received the Shogun and Daimio. Ogaku Monsho, the Mikado's school building. Examine the beautifully painted and gilded screens which it contains. Omina, three rooms adjoining the school, where the Emperor received ladies of rank. Otsune-no-Goten, his dwelling place. Idzume Een, a small low building, to which the Mikado fled for protection during earthquakes. Kushun, a small building used only for pleasure. Walking to the North, the Imperial race course is seen. Foreigners are not allowed to enter the palace of the Empress, which is on the West of the race course. Opposite the Southern gate of the palace, is the Shihosho (Board of Justice), formerly the residence of Arisugawa-no-Miya, commander-in-chief of the Imperial troops during the Satsuma rebellion.

The parts of the Gosho permitted to be seen by foreigners, are very attractive. The magnificent paintings, decorations and carvings are much admired.

KATSURAMIYA NO GOTEN.—Is situated on the banks of the Katsuragawa (Creeping-vine River), and was the summer residence of the aunt of the present Mikado. During the Exhibition of 1878, it was thrown open to visitors, and was found to be a most attractive place.

TOFUKUJI.—The temple of Tofukuji, not far distant from the Sanjusangendo, was built in the 13th century by the Shogun Yoritune, who previously had resided occasionally at the temple of Kamakura. The grounds are enclosed by a wall. The chief temple *Hondo*, in this enclosure is dedicated to the Indian god Shaka. A pretty avenue within the enclosure, and magnificent garden, are what the visitor most admires.

SENIUJI.—The tourist should next visit the grounds containing the two temples Hanju Sammain and Seniuji, where the Emperors and their Consorts, who reigned since A.D. 1233 are buried. Komei Tenno, father of the reigning Mikado, was the last buried here. These temples were originally built in the year 553 A.D. They were afterwards partly destroyed, but rebuilt by one of the Kuge, who placed in charge a very learned priest and clever man named Gazen. The autobiography of this person is very interesting. He commenced his studies at a very early age, was sent to

China, and remained in that country 13 years, preaching the religion of his order. He made himself master of the doctrines of other sects: the Tendai, Shingon, Ren and Ritsu. Many believe that after death he was born again, and ascended the throne in the person of Shijionin. The grave of this Emperor will be found in a small valley South-East of Rengehoin. It is a lovely, quiet spot and well worth a visit.

Vicinity of Kioto.

KWANGIOBA NO SHOKOBA.—In the old Suminokura Yashiki in Kawara-machi, will be seen some fine new buildings, erected in semi-foreign style, for the manufacture of cotton and silk goods. Considerable quantities of the latter are exported to America. Clothing for the police and soldiers is made here. The garden adjoining, is considered to be one of the finest in Kioto.

THE RAPIDS.—Visitors to Kioto anticipate with much pleasure a trip to Kameyama (Tortoise Mountain), and down the rapids of the Oigawa. Kameyama, situated in the province of Tamba and about 6 *ri* from Kioto, was once the residence of a daimio, and a place of considerable importance. The castle was pulled down few years ago, and nothing now remains of this stronghold, but the moat and a part of the walls. Visitors will do well to hire *jinriksha* at Kioto, which will take them all the way to Kameyama, with the exception of two steep hills, on the road, which must be climbed on foot. Kutsake lies on the road from Kioto to Kameyama, and the distance between the former and latter places being but a few miles through a most lovely country, *jinriksha* are generally discarded at Kutsake, particularly if the party be large, and the rest of the journey performed on foot. By doing so, the expense of an extra boat is saved, as the *jinriksha* occupy a great deal of room, and are often found an incumbrance. But in this case, it will be necessary to send the *jinriksha* on to Arashiyama (Wild Mountain) to wait the arrival of the boat, as they are very scarce in that locality. A sufficient number of coolies must of course, be reserved to carry provisions and other things necessary. On arrival at Kameyama, the tourist may either go to one of the numerous tea-houses and partake of luncheon there; or, after hiring a boat, and placing his *jinriksha*

on board (in the event of not walking from Kutsukake to Kameyama) he may proceed on his journey, partaking in the boat of what refreshment he may have brought with him. The best place to hire a boat is at the boat-house in front of the old castle site, for, if taken lower down the stream, the traveller enters the rapids at once and loses the pleasure of approaching them gradually. The time occupied in the descent of the rapids, varies from one hour and forty-five minutes, to two hours and a quarter; the quickest passage being made when there is plenty of water in the river. The boats used are about 40 feet long and from 7 to 8 feet beam. The first mile of the journey is down the plain, when a narrow gorge is entered where rocks are seen in every direction, and the boat is carried swiftly forward by the rapid current. Two men only are necessary to the management, one standing at the bow with a bamboo, and the other at the stern with a yulo. Gradually the river becomes almost a roaring cataract, and the boat tushes toward towering rocks, which seems to threaten its instant destruction. But by judicious management all danger is avoided, and the tourist arrives safely in smooth water at Arashiyama.

No words can convey an adequate idea of the magnificence of this river gorge, and the peculiar beauty of the surrounding country. Ladies need not fear making the descent, as an accident is never known to have taken place. The distance from Arashiyama to Kyoto may be accomplished in about an hour by *jinriksha*.

The Inland Sea.

The tourist on his return home by way of Hongkong will have a chance to see this famous sea, from the deck of the steamer. Should he wish to return by way of San Francisco, he can easily accomplish a circuit by using the small steamers plying along the coasts. If expense is no object, it would be a good plan to hire a steam launch or to engage a house boat, which latter would suit well a party of excursionists. The inland sea is renowned for its beauties, though comparatively few foreigners have seen it but from the deck of a mail steamer. It is the southern shore especially which is worth visiting. The circuit can be done in the following way. Kobe Okayama, Takatsu (well preserved fine

castle at the water's edge) Shodzushima (rocky landscape of Kan-gake at the top of the island, Marugame (renowned temple of Kompira.) Tadotsu, Onomichi, Hiroshima and Miyajima (mountain island with old and renowned temples). Matsuyama (here on the top of a high hill the beautiful castle, which is highly interesting, being one of the largest in the whole country, and still completely preserved.) Niiya, Otsu, Uwajima, Bappu, Nakatsu, Shimonoseki back to Kobe by mail steamer. Between Hiroshima and Matsuyama a steam boat connection has been recently established. There is a regular service on the other lines.

“There is nothing less uniform than the scenery of the shores of the Inland sea. It is a series of pictures which varies to infinity, according to the greater or less proximity of the coasts or according to the appearance of the islands which edge the horizon. There are great marine views, where the line of the sea is confounded with that of the sandy beaches drowned in the golden rays of the sun, while the distant mountains delineate on the background of the picture the clondy forms of their crests. There are small landscapes, quiet, neat and modest, a village at the end of a quiet bay, surrounded by green farms, terminated by a forest of firs. Sometimes when the sea becomes narrow the islands in front appear to close all issues. The landscape is wanting in abrupt slopes, in great masses of shadows and in vanishing lines. On the borders are horizontal planes, a coast, a roadstead, some terraces; in the distance, circular islands, sinous hills, conic mountains. These pictures are not without charms, the imagination not less than the eye rests in contemplating them; but you would vainly look for that certain melancholy which seems inseparable of the picturesque enjoyment, according to European taste.”

Nagasaki.

Nagasaki is one of the open ports of Japan, the most charmingly situated, extending at the foot of a belt of mountains of which the inferior slopes, generally abrupt, are cut into steps, forming especially to the east an admirable amphitheatre of funeral terraces.

The harbor is land locked, and before entering, the rock of Pappenberg (*Takaboko*) from which three centuries ago a number of christians were hurled into the sea below, is passed. There is

nothing remarkable to be visited in this place except it be the tortoise shell manufacturies. But if the town has nothing remarkable in itself, except its pretty situation, once a year it offers such attractions as to make worth the while for any one in Japan, to take a trip to see it at that time.

Every year from the 13th to the 16th of August the whole native population of Nagasaki celebrate the Feast in honor to the dead (*Bon Matsuri*). The first night the tombs of all who died the past year are illuminated with bright colored paper lanterns. On the second and third nights all graves without exception are so illuminated, and all the families of Nagasaki, install themselves in the cometeries, where they give themselves up, in honor of their ancestor, to plentiful libations. The burst of uproarious gayeties resound from terrace, to terrace and rockets fired at intervals seem to blend to the giddy human noises the echos of the celestial vault. The European residents repair to the ships in the bay to see from the distance the fairy spectacle of the hills all resplendent with rose colored lights.

But on the third vigil, suddenly, at about 2 o'clock in the morning, are seen long processions of bright lanterns descend from the hights, and group themselves on the shores of the bay, while the mountains gradually return to obscurity and silence. It is fated that the dead embark and disappear before twilight. The living have plaited them thousands of little ships of straw, each approvisioned with some fruits and some pieces of money. The frail embarcations are charged with all the colored lanterns which were used for the illumination of the cemeteries; the small sails of matting are spread to the wind, and the morning breeze scatters them, round the bay, where they are not long in taking fire. It is thus that the entire flotilla is consumed tracing in all directions large trails of fire. The dead depart rapidly. Soon the last ship has foundered, the last light is extinguished, and the last soul has taken its departure again from this earth.



TOKIO JINRIKSHA FARES.

From Shimbashi to any of the following places :

	<i>Sen.</i>		<i>Sen.</i>		<i>Sen.</i>
Ameri'n Legation	10	Horinouchi	35	Post Office,	
Austrian	13	Insatsu Kioku	15	(<i>Yubinkioku</i>)	10
Chinese	13	Kagawa	20	Rikugunsho	10
English	20	Kagayaski	20	Saibansho	8
French	15	Kaigunsho	6	Sengakuji	15
German	13	Kame Ido	30	Shibakoyenchi	10
Italian	13	Kandabashi	15	Shihosho	10
Russian	10	Kiobashi	8	Shinagawa	15
		Kudan	15	Surugadai	15
Asaksa	20	Meguro	20	Tokio Fu	8
Azabu	20	Mombusho	12	Toyama	30
Daijio Kwan	15	Mukojima	30	Tskiji	8
Dai Gakko	10	Naimusho	10	Ueno	20
Gaimusho	4	Nihombashi	10		
Hogo	18	Oji	36		
Hori Kiri	30	Police Station	8		

The above fares are for each coolie for any time within three hours. For more than three hours, coolies are engaged by time at 10 sen each per hour.

Each coolie for 1 day *Yen* 1.25

„ „ „ $\frac{1}{2}$ „ 0.75

20 per cent over the above fares are to be added during night, or rainy weather.

FARES WITHIN YOKOHAMA.

BY DISTANCE.

BY THE HOUR.

1 coolie 5 to 10 <i>sen</i>	1 coolie 16 <i>sen</i> .
2 coolies. 10 to 20 „	2 coolies 40 „

When kept waiting, 5 *sen* per coolie per hour; and in rainy or snowy weacher 30 per cent may be added.

Fare to Rural Districts.

BY THE RI.

BY THE HOUR.

1 coolie 8 <i>sen</i>	1 coolie 16 <i>sen</i> .
2 coolies 18 „	2 coolies 36 „

To very remote places or during the night time 50 per cent extra may be charged. All other conditions are the same as for the town. All tolls at ferries, bridges, etc. to be paid by the *jinriksha* coolies.

KOBE JINRIKSHA FARES.

From any part of Foreign Settlement.

Destination.	Single.	Return.	Destination.	Single.	Return.
Ono	<i>Yen</i> 0.04	<i>Yen</i> 0.06	Nunobiki	<i>Yen</i> 0.12	<i>Yen</i> 0.20
Post Office	0.04	0.07	(Waterfall)		
Sannomiya } Station }	0.03	0.05	Sabiye	0.07	0.15
Kobe Station	0.06	0.10	Shinkawa	0.08	0.12
Kencho	0.05	0.07	Wada-no Saki	0.14	0.25
Mitsu Bishi } Office }	0.04	0.07	Tenno Springs	0.12	0.20
Suwayama	0.08	0.15	Ichinotani	0.30	0.45
Ikuta Temple	0.04	0.06	Maiko-no-Hama	0.40	0.75
Nagata ,,	0.15	0.28	Nishinomiya	0.50	0.85
Nusunoki,,	0.05	0.08	Okuradani } (Akashi) }	0.60	1.00
Suma	0.20	0.35	Kakogawa	0.90	1.70
Minatogawa	0.06	0.10	Arima Spring	1.00	1.50
Rice Market	0.08	0.14	Himeji	1.50	2.80
Shinzaike	0.15	0.25	Sanda	1.20	2.10

By distance at the rate of 15 to 20 *sen* per *ri* according to circumstances. By time 1 hour, 10 *sen*; 2 hours, 18 *sen*; 3 hours, 25 *sen*.

Every fare is calculated at the extreme rate properly payable.

If a vehicle is detained, 6 *sen* will be payable for each hour or portion of an hour such detention continues.

If a vehicle is detained all night, 30 *sen* extra will be payable, but no lodging allowance.

When a vehicle is employed at night, or during heavy rain or stormy weather, 50 per cent extra will be payable on the above tariff.

If unusual speed is desired, a special arrangement for remuneration should be made.

This tariff is applicable only to *jinriksha* licensed by the Hiogo Municipal Council, which are known by a label marked H.M. Co., with a number affixed to the vehicle.

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